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Some STRICTURES on the ORIGIN,
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DEDICATED, BY PERMISSION,

To the most Noble and most Worshipful
HENRY DUKE of BEAUFORT, &c. &c.
G R A N D M A S T E R.

By WELLINS CALCOTT, P. M.

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Ducit opes animumque ferro.

HOR. OD.

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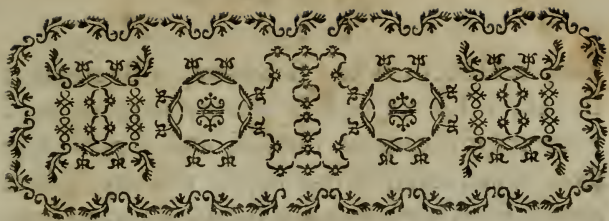
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Litteral Mistakes, or Inaccuracies in pointing, if such there be, the Reader will have the Candour to pass over; but as the *following Errata* affect the Sense, he will be pleased to correct *them* with his Pen.

- Page 10, line 19, for *satisfying*, read *gratifying*.
 16, l. 3, read *evert*.
 18, l. 2, read *Parent*.
 19, l. 13, for *of*, read *to*.
 24, l. 2, read *entitled*.
 27, last Line but one, read *delivered him*.
 38, last Line but one, read *Government*.
 68, l. 16, for *and if*, read *if such*.



INTRODUCTION.



IF we duly consider MAN, we shall find him a *social* being; and in effect, such is his nature, that he cannot well subsist alone: For out of *society* he could neither preserve life, display or perfect his faculties and talents, nor attain any real or solid happiness.

Had not the GOD of Nature intended him for society, he would never have formed him subject to such a variety of wants and infirmities. This would have been highly inconsistent with divine wisdom, or the regularity of omniscience: on the contrary, the very necessities of human nature unite men together, and fix them in a state of mutual dependence on one another. For select the most perfect and accomplished of the human

race, a HERCULES or a SAMPSON, a BACON or a BOYLE, a LOCKE or a NEWTON, nay, we need not except SOLOMON himself, and suppose him fixed alone, even in this happy country, where nature, from her bounteous stores, seems to have formed another *Eden*, and we should soon find him deplorably wretched; and by being destitute of a social intercourse, deprived of every shadow of happiness.

Therefore, for the establishment of our felicity, providence in its general system with regard to the government of this world, has ordained a reciprocal connexion between all the various parts of it, which cannot subsist without a mutual dependence; and from the human species, down to the lowest parts of the creation, one chain unites all nature. This is excellently observed, and beautifully described, by a late celebrated poet, in the following lines.

*God in the nature of each being finds
Its proper bliss, and sets its proper bounds;
But as he form'd a whole, the whole to bless,
On mutual wants built mutual happiness.
So from the first eternal order ran,
And creature link'd to creature, man to man.*

POPE.

Under these circumstances, men must of necessity form associations for their comfort and defence, as well as for their very existence.

Had

Had revelation been altogether silent in this point, yet we might by the mere light of nature have easily discovered it to be our duty to be *kindly affectioned one to another*. No system can be more agreeable to the common sentiments of mankind, nothing built upon surer terms of equity and reason, than that I should treat my fellow-creature with the same candour and benevolence, with the same affection and sincerity I should expect myself. It is true this was not delivered in express words till the time of *Moses*, nor so fully explained and understood as at the coming of the prophets. Yet we have great reason to believe that it was the first law revealed to *Adam*, immediately upon his fall, and was a genuine precept of uncorrupted human nature. That every one is naturally an enemy to his neighbour, was the malevolent assertion of a late *philosopher* [HOBBS:] one who vainly thinking himself deeper versed in the principles of man than any before him, and having miserably corrupted his own mind by many wild extravagancies, concluded, from such acquired corruption, that all men were naturally the same. How to reconcile a tenet of this kind with the justice and goodness of a supreme being, seems a task too difficult for the most knowing person to execute; and what the author himself was contented barely to lay down, without the least shew of argument in its defence. That God should be a being of infinite justice, creating us

in a *necessary* state of *dependance* on, and at the same time bring us into the world with inclinations of enmity and cruelty towards each other, is a contradiction so palpable, as no man can assert consistently with a reverential notion of his maker. And were there no sufficient proofs against it, even from our imperfect ideas of the creator, the very laws of nature would confute it.

By the law of nature, I would be understood to mean, that will of God which is discoverable to us by the light of reason without the assistance of revelation. Now nothing is more evident than this grand maxim, That whatever principles and actions have an inseparable connection with the public happiness, and are necessary to the well-being of society; are fundamental laws of nature, and bear the stamp of divine authority.

This will more evidently appear from the following consideration: When the GRAND ARCHITECT OF THE UNIVERSE had, with the greatest wisdom and most exact proportion, formed this globe, and replenished it with every thing necessary for life and ornament, he last of all created *man*, after his own image, enduing him with rational and immortal powers, adequate to the present and future happiness for which he was designed.

But though he found himself in paradise where every thing abounded for his sustenance and delight,

light, yet for want of a creature of the same rational nature with himself, his felicity was incomplete; so much did the innate ideas of society possess and influence the human mind from its first existence, that the highest enjoyments without participation, were tasteless and unaffecting *; a strong proof that even in the original state of human nature, selfish and narrow principles had no share; and that to communicate blessings was to increase them. To gratify his wishes, enlarge his mind, and establish his (before imperfect) happiness, God created an help meet for him, "*Woman, his last best gift*;" thereby enabling him to exchange the solitary for the *social* life; an imperfect for a perfect bliss! Now the human mind began to expand; a new train of ideas and affections succeeded; its joys were increased, and its wishes accomplished. These dispositions were continued with the species, and *man* has ever since had recourse to *society* as an essential means to humanize his heart and meliorate the enjoyments of life.

But, alas! he being created *free* in the exertion of the faculties, both of body and mind,

* Our grandfire *Adam*, e'er of *Eve* possess,
 Alone, and e'en in *Paradise* unblest,
 With mournful look the blissful scene survey'd
 And wander'd in the solitary shade;
The Maker saw, took pity, and bestow'd
Woman, the last, the best reserve of *God*!

and these faculties being vitiated by sin in our first parents, the taint became hereditary, and soon broke out in symptoms which foreboded destruction to the peace and happiness of the world. *Cain* furnished an early and terrible instance of the truth of this assertion, when of the first two brothers that ever were on earth, one fell a victim to the envious fury of the other, and demonstrated that a train of new passions had taken possession of the human heart. *Envy*, *hatred*, and *revenge* now made their appearance, and *bloodshed* and *discord* followed. Ties of *consanguinity* first cemented mankind; but after the sons of *Noah* had rendered the earth more populous, and the confusion of languages had separated one family from another, vice and impiety boldly reared their heads. Therefore to remedy these dreadful evils, and avert their consequences, the uniting various men and different orders, in the bands of friendship, seemed the best and surest method; and was indeed the greatest and most effectual defence against the universal depravity of corrupted human nature: It was *here* alone protection could be had, from the attacks of violence, or the insinuations of fraud, from the force of brutal strength or the snares of guilty design.

Further to promote these ends, and secure such blessings, *laws* were now necessarily introduced for the safety and advantage of every individual; and of their good effect *we* in this nation

nation ought to be better judges than the whole world besides, for *ours*, we may extol, as *St. Paul* expresses himself, “ in confidence of boasting.”

If we confine ourselves to *particular* parts of society, and treat on bodies of men, who, though members of, and subordinate to the general system, unite themselves into distinct communities, for their own immediate advantage, and relatively for the public benefit, we shall find some entering into such associations upon different views, and to answer various purposes. We, of this nation in particular fear no enemy at our gates, no violence from our neighbours, and I hope no treachery from our friends; but assemble with men of similar opinions and manners, not out of necessity for the preservation of our lives, but to render them more beneficial to others and pleasing to ourselves; by enabling us to perform those duties, and afford that assistance to each other in a *united* capacity, which as *individuals* we were unable to do.

To this kind of associations, I shall confine myself in the following work; and shall treat on the ancient institution of *free and accepted Masons* in particular; an establishment founded on the benevolent intentions of extending and confirming mutual happiness, upon the best and truest principles of *moral* and *social* virtue.

For among many instances of the above truth, apparent to every intelligent person, let us reflect, that in all societies and governments there are some indigent and miserable, whom *we* are taught to regard as objects of our compassion and our bounty; it is our indispensable duty, to aid such with our council, commiserate their afflictions, and relieve them in their distress.

*'Tis what the happy to th' unhappy owe,
For what man gives, the gods on him bestow.*

POPE.

This principle is the *bond of peace*, and the *cement of masonic affection*. Free Masons esteem it as a virtue of the most diffusive nature, not to be confined to particular persons, but extended to the whole human race, to administer assistance to whom, is their highest pride and their utmost wish, establishing friendships and forming connexions, not by receiving, but conferring benefits. As soon might the builder *alone* work through each tedious course of an edifice without the assistance of his fellow-crafts-men, as poor *helpless unassisted* man, toil through each chequered stage of human life.

The Almighty has therefore furnished men with different capacities, and blessed them with various powers, that they may be mutually beneficial and serviceable to each other; and indeed

indeed wherever we turn our eyes and thoughts, we shall find scope sufficient to employ those capacities, and exercise those powers, agreeable to the celebrated maxim of the great *Socratic* disciple, *that we are not born for ourselves alone.*

That we may not be too much elevated with the contemplation of our own abundance, we should *consider*, no man comes into this world without *imperfections*; that we may not decline being serviceable to our fellow-creatures, we should *reflect*, that all have their portion for *improvement*; that we may not be remiss or reluctant in good offices, we should *remind* ourselves, however affluent our fortune, we are not entirely *independent of others*, and where much is given, much will be required: we are commanded to be *fruitful* in good works; and throughout the whole creation we shall find no precedent for inutility or indolence, for he that contributes neither study, labour, or fortune to the public, is a deserter of the community. All human affections, if directed by the governing principle of reason, tend to promote some useful purpose. *Compassion*, if properly exerted, is the most beneficent of all human virtues, extending itself to a greater number of objects, exciting more lasting degrees of happiness, than any other. *Some* affections are indeed more fierce and violent, but *their* action, like a sudden explosion of combustibles, is no sooner begun than its force is spent.

The rational, the manly pleasure, which necessarily accompanies *compassion*, can only be known to those who have experienced its effects; for who ever relieved the indigent, and did not at the same time receive the highest gratification? to see a fellow-creature labouring in agony and pain, or struggling under the oppressive burthen of helplessness and want, presently raises pity in the human breast, induces us to sympathize with the object in his distress, and inspires us with the tender dispositions of *charity* and assistance.

If our pleasure was to be estimated in proportion to its extent and duration, that of doing good must rival and outshine all others the mind is susceptible of, being both from its nature, and the variety of objects on which it acts, greatly superior to the fleeting and unsatisfactory enjoyment arising from the satisfying our sensual appetites. Hence *compassion*, both on account of its duration, from its pleasing effects, and its unbounded utility to the world, ought to be highly valued and duly cultivated by all who consult their own felicity, or the prosperity and interest of that country or people to which they belong.

It would be absurd to dwell longer on this head, as I am addressing a body who in every age, from the earliest times to this present day, have been justly celebrated for their disinterested liberality, and whose proceedings have been

constantly directed by the desires of doing good, to, and promoting the happiness of every individual.

From the foregoing considerations, the necessity of constituting particular societies, is strikingly obvious : for next to the veneration of the supreme Being, the love of mankind seems to be the most promising source of real satisfaction : It is a never-failing one to him, who, possess'd of this principle, enjoys also the means of indulging it ; and who makes the superiority of his fortune, his knowledge, or his power, subservient to the wants of his fellow-creatures. It is true, there are few whose abilities or fortunes are so adapted to the necessities and infirmities of human nature, as to render them capable of performing *works of universal beneficence*, but a *spirit of universal benevolence* may be exercised by all ; and the bounteous Father of nature has not proportioned the pleasure to the greatness of the *effect*, but to the greatness of the *cause*. Here let not my meaning be mistaken ; I would not be understood, to insinuate that we are so obliged to be bountiful that *nothing* will excuse us ; for it is an universal maxim among *masons*, that, “ *Justice must precede charity* ;” and except where the exigencies of the distressed call for IMMEDIATE relief, we should always recollect our *natural connections* and *debts to the world*, whenever our dispositions may prompt us to bestow any *singular* bounty. And give me leave to observe, it is not the idle,

indolent or extravagant, but the industrious, tho' distressed brother, who has a just title to our extraordinary beneficence ; a circumstance that ought always to direct the exertion of the above virtue.

Having thus in some measure, deduced the nature and necessity of *society*, and in part shewn the duties incumbent upon us as members of it, May we as upright men and masons faithfully discharge the duties of our various stations ; and above all, be ever ready to do to others as we could in their circumstances reasonably wish to be done unto.

They who move in a higher sphere, have indeed a larger province wherein to do good ; but those of an inferior degree will be as eminently distinguished in the mansions of bliss, (if they move *regularly*, if they are *useful* members of society) as the highest. He who performs his part best, not he who personates an exalted character, will meet with applause. For the *moon*, though it borrows its light from the *sun*, also sets forth the glory of God ; and the flowers of the field declare a providence equally with the stars of the firmament.

To conclude then, let me exhort all my worthy brethren to be diligent in the cultivation of every *moral* and *social* virtue, for so long only do we act consistently with the principles of our venerable institution. Then what has been said, though on an occasion far more important to mankind, may not improperly be appropriated as the badge of our respectable order, " By this shall

shall all men know that you belong to the *brethren* if your hearts glow with affection, (not to *masons* alone but) to the whole race of mankind." And well indeed may *ours* be called a happy institution! whose supreme wish is founded on the truest source of felicity, and whose warmest endeavours are ever exerted in cementing the ties of human nature by acts of benevolence, charity and social affection: and who, amidst the corruption and immorality of the latter ages, have maintained in their assemblies the genuine principles and unsullied reputation acquired and established in the first.

Whilst qualities like these direct your proceedings and influence your actions, *Free Masonry* must ever be revered and cultivated, by the just, the good, and the exalted mind, as the surest means of establishing *peace, harmony, and good will amongst men.*

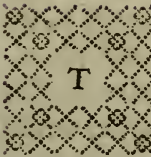


A

DISQUISITION,

Et. Et. Et.

2

HE antiquity and utility of FREE-MASONRY, being generally acknowledged in most parts of the habitable globe, it would be as absurd to conceive it required new aids for its support, as for him who has the use of sight to demand a proof of the *rising* and *setting* of the sun. Nevertheless, in compliance with the requests of many worthy brethren, I shall lay before my readers some strictures

strictures on the *origin, nature* and *design* of that INSTITUTION; and with prudent reserve confute and avert the many shameful and idle falsehoods which are industriously propagated by its enemies, the better to inform the candid and well meaning, who might not readily know how to investigate the truth, or want leisure and opportunity for that purpose.

With this view I have made it my business to collect a great number of passages from writers eminent for their learning and probity, where I thought they might serve to illustrate my subject. The propriety of such proceeding is too obvious to need any apology.

If our first parent and his offspring had continued in the terrestrial paradise, they would have had no occasion for mechanic arts, or any of the sciences now in use; ADAM being created with all those perfections and blessings, which could either add to his dignity, or be conducive to his real welfare: In that happy period he had no propensity to evil, no perverseness in his heart, no darkness or obscurity in his understanding; for had he laboured under these maladies he would not have been a *perfect man*, nor would there be any difference betwixt man in a state of innocence, and in a state of degeneracy and corruption. It was therefore in consequence of his wilful transgression that any evils came upon him. And having lost his innocence, he in that dreadful moment forfeited likewise his super-
natural

natural lights and infused knowledge, whereby every science (as far as human nature is capable of) was rendered *familiar* to him without the tedious labour of ratiocination, requisite to men even of the greatest abilities, whose ideas after all, remain weak and imperfect.

From this remarkable and fatal *æra*, we date the *necessity* and *origin* of the *sciences*. First arose *divinity*, whereby was pointed out to fallen man the ways and will of God, the omnipotence and mercy of an offended creator: Then *law**, as directing us to distribute justice to our neighbour, and relieve those who are oppressed or suffer wrong. The *royal art* was beyond all doubt coeval with the *above* sciences, and was carefully handed down by *Methuselah*, who dyed but a few days before the *General Deluge*, and who had lived 245 years with ADAM, by whom

* No sooner had ADAM transgressed the divine command, than we find him cited to appear before the *Almighty Judge*. When, self-accused, after hearing his defence, sentence was pronounced upon him; a method of proceeding in *that* science, which has been adopted in criminal cases, by the more enlightened nations from that period and example down to the present day.

he was instructed in all the mysteries of this sublime *Science*, which he faithfully communicated to his *Grandson* NOAH, who transmitted it to *Posterity*. And it has ever been preserved with a veneration and prudence suitable to its great importance, being always confined to the knowledge of the *worthy* only. This is confirmed by many instances, which men of reading and speculation (especially such as are of *this society*) cannot suffer to escape them.

At *first* mankind adhered to the lessons of *nature*; she used necessity for the means, urged them to invention, and assisted them in the operation. Our primitive fathers seeing the natural face of the earth was not sufficient for the sustenance of the animal creation, had recourse to their faithful *tutores*, who taught them how to give it an artificial face, by erecting habitations and cultivating the Ground; and these operations among other valuable Effects, led them to search into and contemplate upon the nature and properties of *lines, figures, superficies* and *solids*; and by *degrees*, to form the *sciences* of *geometry* and *architecture*, which have been of the greatest utility to the *human* species. Hence we were first taught the means whereby we might attain *practice*, and by practice introduce speculation.

From the *flood* to the days of king *Solomon*, the *liberal arts* and *sciences* gradually spread themselves over different parts of the globe; every nation having had some share in their propagation; but according to their different manners, some have cultivated them with more accuracy, perseverance and success than others; and though the *secrets* of the *royal art*, have not been *indiscriminately* revealed, they have nevertheless been communicated in every age to such as were worthy to receive them.

But I am not at liberty to undraw the curtain, and publicly discant on this head: It is *sacred*, and ever will remain so; those who are honoured with the trust, will not *reveal* it except to the truly qualified brother, and they who are ignorant of it cannot *betray* it.

I shall however observe, that *this art* was called *royal*, not only because it was originally practised by *kings* † and *princes*, who were the

† The celebrated SELDEN tells us, that civil society, beginning first in particular families, under œconomick rule, representing what is now a common-wealth, had in its state, the husband, father, and master, as *king*, (SELDEN'S works, tom. 3, col. 927.) And in ABRAHAM'S treaty, with the sons of HETH, for a burying place for SARAH, they stile him a *mighty prince*; as indeed he was. (*Gen.* xxiii. v. 6.) In a word, not only *Adam*, but all the succeeding patriarchs, as well before as after the *flood*, had by the law of nature *kingly* power over their respective families.

first professors of it, but likewise on account of the superiority which so sublime a science gave its disciples, over the rest of mankind.

This supreme and divine knowledge being derived from the ALMIGHTY CREATOR TO ADAM, its principles ever since have been and still are, most sacredly preserved and inviolably concealed. For as all things in process of time are liable to decay and corruption, the ancient professors wisely foreseeing the great abuses which their exalted mysteries might sustain, if *generally* made known, determined to confine the knowledge of them only to *select* brethren, men whom they had found by long experience to be well versed in the *general* principles of the society, and who were eminent for their piety, learning and abilities.

Hence it is that a man may be sufficiently able to acquit himself in every *test* that is laid down by our present *institution*, to prove his regular initiation therein, and also to shew that he is not unacquainted with its *general* principles, and *yet* at the same time he may be totally ignorant and undeserving of the more valuable parts of the *ancient society*. These, like the aduta of the ancient temples, are hid from vulgar eyes. It is not every one who is barely initiated into *Free-Masonry*, that is entrusted with all the great mysteries thereto belonging: They are not attainable as things of course, nor by every capacity; for as Mr. LOCKE very justly observes,

(speaking

speaking of this *society*) “ Though *all* have a right and opportunity (*if they be worthy and able to learn*) to know *all* the *arts* and *mysteries* belonging to it, yet that is not the case, as some want capacity and others industry to acquire them.” Nevertheless, such is the real felicity, necessarily resulting from a knowledge and practice of the *general* principles of this *fraternity*, as *alone* was ever found sufficient to intitle it to a preference of all other human institutions.

From the *earliest* ages of antiquity, the *royal art* was ever taught with the greatest *circumspection*, not in schools or academies to a promiscuous audience, but was confined to certain families; the rulers of which instructed their children or disciples, and by this means conveyed their *mysterious* knowledge to posterity.

After the *flood*, the professors of this art (according to *ancient* traditions,) were first distinguished by the name of *Noachidae*, (or sons of NOAH) afterwards by that of *sages* or *wise men*, (men instructed as MOSES in all the wisdom of the *Egyptians*,) *Chaldeans*, *philosophers*, *masters in Israel*, &c. and were ever venerated as *sacred* persons. They consisted of persons of the brightest parts and genius, who exerted their utmost abilities in discovering and investigating the various mysteries of nature, from whence to draw improvements and inventions of the most useful consequences. Men, whose talents were

not only employed in speculation, or in private acts of beneficence; but who were also public blessings to the age and country in which they lived, possessed with moderate desires, who knew to conquer their passions; practisers and teachers of the purest morality, and ever exerting themselves to promote the harmony and felicity of *society*. They were therefore consulted from all parts, and venerated with that sincere homage which is never paid but to real merit, and the greatest and wisest potentates on earth, esteemed it an addition to their imperial dignities, of be enrolled among such bright ornaments of human nature.

A principal excellence which rendered them famous among men, was *Taciturnity*, which in a peculiar manner *they* practised and inculcated as necessary for concealing from the *unworthy*, what few were qualified to learn, and still fewer to teach.

In the first ages of the world, *science* was in a low state; because the uncultivated manners of our *forefathers* rendered them *in general* incapable of that knowledge which their *posterity* have so *amply* enjoyed: the professors of the *royal art*, therefore, found it absolutely requisite, to exclude the more unworthy and barbarous part of mankind from their assemblies, and to conceal their

their mysteries under such * *hieroglyphicks, symbols, allegory and figures*, as *they alone* could explain, (even at *this* day it is indispensable in *us*, to prevent future bad consequences, by concealing from vulgar eyes the means used by them to unfold such mysteries) wherefore the greatest caution was ever observed at *their* meetings, that no *unqualified* person might enter amongst them; and every method was employed to *tyle* them *securely*, and conceal the real intent and design of their convocations.

In order to render their proceedings more edifying and extensively useful, *charges* were delivered at *certain* times, as well for regulating the conduct of the fraternity, as preserving that

* *Hieroglyphics* are properly emblems or signs of divine, sacred or supernatural things, by which they are distinguished from common *symbols*, which are signs of sensible or natural things. HERMES TRISMEGISTUS is commonly esteemed the inventor of *hieroglyphicks*; he first introduced them into the heathen theology, from whence they have been transplanted into the Jewish and Christian.

Sacred things, says HIPPOCRATES, should only be communicated to sacred persons. Hence it was, that the ancient *Egyptians* communicated to none but their kings and priests, and those who were to succeed to the priesthood and the crown, the secrets of nature and the mysteries of their morality and history; and this they did by a kind of *Cabala*, which, at the same time that it instructed them, only amused the rest of the people. Hence the use of *hieroglyphicks*, or *mystick* figures, to veil their morality, politics, &c. from profane eyes. SPON.

mark of distinction, which their *superior* merit justly entitle them to.

Several of those *ancient orations* are still extant, by which it appears, that among others, one of their principles was to *inculcate* by *precept*, and *inforce* by *example*, a strict observance of the *moral* law, as the chief means of supporting government and authority. And it is evident that they thereby effected their purpose, and secured to themselves the favour, respect, and esteem of the world in general; and, notwithstanding the indolence and ignorance of some ages, the various countries, languages, sects, and parties, through which *masonry* has passed, always subjected to the necessity of *oral* tradition, and under the numerous disadvantages with which the *masters* of the *royal art* had to struggle in the course of many *centuries*, still does it retain, in a great degree, its original perfection:— a circumstance that not only bears honourable testimony of intrinsic worth, but is highly to the praise of those to whom this *important trust* has been from time to time committed.

After this *concise* and *general* account of the *ancient professors* of the *royal art*, and the sublime truths which *they* were possessed of, and were by them transmitted down to posterity in the manner before described, we will proceed to the building of that glorious edifice, at which period this *society* became a *regular* and *uniform institution*, under the denomination

mination of *Free and accepted Masons*, whose customs and proceedings I shall describe, as far as may be *necessary and prudent*.

Though the *almighty and eternal* JEHOVAH has no occasion for a temple, or house to dwell in, for the *heaven of heavens* is not capable of containing his imminity, yet it was his divine will, that a *tabernacle* should be erected for him in the wilderness by MOSES, and afterwards a *temple*, by SOLOMON, at *Jerusalem*, as his sanctuary; both of which were to be constructed, not according to human invention, but after a *pattern* which the *Lord* himself had given. The *whole model* of the *tabernacle* was shewn to MOSES on mount *Sinai*; (*Exod. xxv. ver. 9.*) and the *pattern* of the *temple* was likewise given to DAVID by the hand of the *Lord*, and by him delivered to SOLOMON his son (*1 Chron. xxviii. ver. 11.*)

The *tabernacle* might be considered as the *palace of the most High*, the *dwelling of the God of Israel*; wherein the *Israelites*, during their journeyings in the wilderness, performed the chief of their religious exercises, offered their sacrifices, and worshipped *God**. It was *thirty* cubits in length, *ten* in breadth, and *ten* in height; it was divided into *two* partitions, the *first* was called *the Holy Place*, which was *twenty* cubits long and *ten* wide: *here* were placed *the table of*

* The tabernacle was erected about A. L. 2513.

shew-bread, the golden candlestick, and the golden altar of incense. The *second* was called *the most holy place*, whose length was ten cubits, and breadth ten cubits, wherein, before the building of the *temple*, the ark of the covenant was kept, which was a symbol of God's gracious presence with the *Jewish church*. *The most holy place* was divided from *the holy place* by a curtain or veil of very rich cloth, which hung upon *four pillars* of *Shittim wood*, that were covered with *plates of gold*. (*Exod. xxvi. ver. 31. Heb. ix. ver. 23.*)

The *temple* erected by SOLOMON (which was built after the *model* of the *tabernacle*) at *Jerusalem*, had its foundation laid in the year of the world 2992, before CHRIST 1008, before the vulgar æra 1012; and it was finished A. L. 3000, and dedicated 3001, before CHRIST 999, before the vulgar æra 1003. The *glory* of this temple did not consist in the magnitude of its dimensions; for though it was twice as long and capacious every way as the *tabernacle*, yet, alone, it was but a small pile of building. The main grandeur and excellency were in its *ornaments*: the workmanship being every where exceeding curious, and the overlayings prodigious: in its *materials*, being built of new large stones, hewn out in the most curious and ingenious manner; in its *out-buildings*, which were large, beautiful and sumptuous:—but, still more admirable in this majestic edifice, were those extraordinary marks of divine favour with which it was honoured,

noured, viz. *The ark of the covenant*, in which were put the *tables of the law*, and the *mercy seat*, which was upon it; from whence the divine oracles were given out, with an audible voice, as often as *God* was consulted in behalf of his people; the *Schechinah*, or the *divine presence*, manifested by a visible cloud resting over the mercy seat; the *urim* and *thummim*, by which the high-priest consulted *GOD* in difficult and momentous cases, relating to the public interest of the nation; the *holy fire*, which came down from heaven, upon the altar, at the consecration:---*these* indeed were excellencies and beauties derived from a divine source, distinguishing and exalting this sacred structure above all others. (1 Kings xviii. ver. 38.) *David*, filled with the hopes of building this *temple*, declared his intentions to *NATHAN* the prophet; (2 Sam. vii. ver. 1, 2, 3.) but this was not permitted him, because his reign had been attended with wars, bloodshed and slaughter, and he still had to contend with many powerful enemies; but, though forbid to execute this divine and glorious work, he made considerable preparations for that purpose; which having done, and drawing towards his latter end, he assembled all the princes and chief persons of his kingdom, and ordered and encouraged *SOLOMON* publicly, and in their presence, to pursue such his intention, (1 Chron. xxviii. ver. 1---10.) and delivered the *pattern*, or *scheme*, of all the houses, &c.

(ver. 11, 12.) the courses of the *priests* and *levites*, (ver. 11---31) and likewise the *pattern* of the *cherubims*, (ver. 18.) earnestly exhorting his *servants*, in regard to the tender age of his son, SOLOMON, who was yet but very young, to yield him their councils and assistance, in erecting a palace, not designed for man, but for the LORD GOD. DAVID himself gave towards the building of the temple, out of his own treasures, besides a vast variety of precious stones, *three thousand* talents of gold of *Ophir*, and *seven thousand* talents of silver. (1 Chron. xxix. ver. 25.)

The *princes* of his kingdom followed the glorious example of their king, and gave *five thousand* talents and *ten thousand* drachms of gold, *ten thousand* talents of silver, *eighteen thousand* talents of brass, and *one hundred thousand* talents of iron, as also a great many of the most precious stones. (1 Chron. xxix. 6, 7, 8.)

When DAVID the king was dead*, and SOLOMON was established on his throne, he resolved to carry into execution his father's design, and to erect a *temple* to his great Creator.

For which purpose he applied to HIRAM king of *Tyre*, for assistance; and having readily obtained a promise of what he desired, and procured from thence, and other parts, men and ma-

* A. L. 2989.

terials sufficient for his intentions, he began that great and majestic fabrick; and as method and order are known and confessed to be essentials requisite in conducting all great designs and undertakings, he proceeded in the following manner. He numbered and classed his men according to their skill and abilities, viz.

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| 1. <i>Harodim</i> , princes, rulers or provosts,
in number - - - - | 300 |
| 2. <i>Menatzchim</i> , overseers and comforters of the people in working, that were expert <i>master-masons</i> - | 3300 |
| 3. <i>Ghiblim</i> , stone-squarers, polishers and sculptors; and <i>Ishchotzeb</i> , men of hewing; <i>Benai</i> , setters, layers or builders, being able and ingenious fellow-crafts - - - - | 80,000 |
| 4. The levy out of <i>Israel</i> , appointed to work in <i>Lebanon</i> one month in three, 10,000 each month, under the direction of noble <i>Adoniram</i> , who was the junior grand warden - | 30,000 |

Whole number employed, exclusive of the two *grand wardens*, and of the men of burthen, who were the remains of the old *Canaanites*, who being *bondmen*, are not numbered among *masons*, was - - - 113,600

SOLOMON likewise partitioned the *fellow-crafts* into certain *lodges*, appointing to each, one to preside

preside *as a master*, assisted by two others *as guardians*, that they might receive commands in * a regular manner, take care of the tools and jewels, and be duly paid, fed, cloathed, &c.

These necessary regulations being previously settled, to preserve that *order and harmony* which would be absolutely requisite among so great a number of men, in executing so large a work : He also took into consideration, the *future* agreement and prosperity of the craft, and deliberated on the best means to secure them by a lasting cement.

Now, *brotherly love* and *immutable* fidelity, presented themselves to his mind, as the most proper *basis* for an *institution*, whose aim and end should be to establish permanent unity among its members, and to render them a society, who, while *they* enjoyed the most perfect felicity, would be of considerable utility to *mankind*. And being desirous to transmit it under the ancient restrictions as a blessing to future ages, SOLOMON decreed, that whenever they should assemble in their lodges to discourse upon, and improve themselves in the *arts and sciences* ; and whatever else should be deemed proper topics to encrease their knowledge, they should likewise instruct each other in *secrecy* and *prudence*, morality and

* Vide. Book of Constitutions, P. 21.

good fellow-ship ; and for these purposes he *established* certain *peculiar* rules and customs to be invariably observed in their conversations, that their minds might be enriched by a perfect acquaintance with, and practice of, every *moral, social* and *religious duty*, lest while they were so highly honoured by being employed in raising a *temple* to the great JEHOVAH, they should neglect to secure to themselves an happy admittance into the *celestial* lodge, of which the temple was only to be a *type*.

Thus did our wise *grand master* contrive a plan by *mechanical* and *practical allusions*, to instruct the *craftsmen* in principles of the most *sublime speculative philosophy*, tending to the glory of GOD, and to secure to *them* temporal blessings *here*, and eternal life *hereafter*; as well as to unite the *speculative* and *operative* masons, thereby forming a two-fold advantage from the principles of *Geometry* and *Architecture*, on the one part, and the precepts of wisdom and ethicks on the other. The *next* circumstance which demanded SOLOMON'S attention was, the readiest and most effectual method of paying the wages of so vast a body of men, according to their respective degrees, without error or confusion, that nothing might be found among the masons of *Sion*, save harmony and peace. † *This* was settled in a manner well known

† *Kings* 6, 7.

to all regularly made masons, and therefore is unnecessary, as also *improper*, to be mentioned here.

These arrangements being adjusted, the noble structure was began † and conducted with such grandeur, order and concord, as afforded SOLOMON the most exalted satisfaction, and filled him with the strongest assurance, that the *royal art* would be further encouraged in future ages, and amongst various nations, from the excellencies of this temple, and the fame and skill of the Israelites, in the beauty and symmetry of architecture therein displayed.

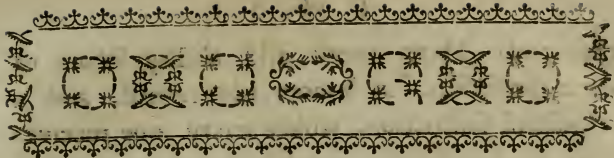
He was likewise sensible, that when this building should be *completed*, the craftsmen would disperse themselves over the whole earth; and being desirous to *perpetuate* in the most effectual manner, the *harmony* and *good-fellowship* already established among them, and to secure to *themselves*, their *future* pupils, and their *successors*, the honour and respect due to men whose abilities were so great, and would be so justly renowned: In conjunction with HIRAM king

† This noble structure was erected in mount *Moriab*, in the month *Zif*, which answers to our *April*, being the second month of the sacred year (A. L. 2992.) and was carried on with such prodigious expedition, that it was compleatly finished in little more than *seven years*, in the month *Bul*, which answers to our *October*. A. L. 2999, and was dedicated the year following.

of *Tyre* and *Hiram Abiff*, the deputy grand master, concerted a proper plan to accomplish his intentions; in which it was determined, that, in conformity to the practice of the original professors of the *royal art*, general distinguishing *characteristics* should be established for a proof of their having been fellow labourers in this glorious work, to descend to their successors in all future ages, who should be in a *peculiar* manner qualified to cultivate the sublime principles of this noble establishment; and such were adopted and received accordingly. With respect to the METHOD which would be *hereafter* necessary for *propagating* the principles of the society, SOLOMON *pursued* the uniform and *ancient* custom, in regard to *degrees* of *probation* and *injunctions* to *secrecy*; which he himself had been obliged to comply with before he gained a perfection in the *royal art*, or even arrived at the summit of the *sciences*; therefore, tho' there were no *apprentices* employed in the building of the *temple*; yet as the *craftsmen* were all intended to be promoted to the degree of *masters*, after its dedication; and as *these* would secure a succession, by receiving *apprentices* who *might* themselves in *due* time also become *master masons*, it was determined, that the *gradations* in the science should consist of *three* distinct *degrees*, to *each* of which should be adapted a particular distinguishing test, which *test*, together with

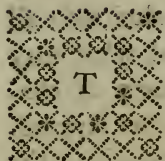
the *explication*, was accordingly settled and communicated to the *fraternity*, previous to their dispersion, under a necessary and solemn injunction to secrecy: and they have been most cautiously preserved, and transmitted down to posterity by *faithful* brethren, ever since their emigration. Thus the *center of union* among *free-masons*, was firmly fixed; their *cabala* regulated and established; and their principles directed to the excellent purposes of their original intention.





CHAPTER II.

3



THE harmony and connexion of the society of *free-masons*, and the excellent precepts and principles thereof, have produced the utmost good consequence, not only to the particular members of it, but frequently to the nations where it has been cultivated and practised.

For united by the endearing name of *brother*, they live in an affection and friendship, rarely to be met with even among those whom the ties of consanguinity ought to bind in the firmest manner. That intimate union which does so much honour to humanity in general, in the particular intercourse, which prevails among *free-masons*, diffuses pleasure that no other institution can boast. For the name which they mutually use one towards another, is not a vain compliment, or an idle parade; no, they enjoy in common, all the felicities of a true brotherhood.

therhood. Here, merit and ability secure to their possessors, an honourable regard, and a respectful distinction, which every one receives with an unaffected complacency and a perfect humility; constantly exerting himself for the general good, without vanity, and without fear. For they who are not adorned with the same advantages, are neither mortified nor jealous. No one contends for superiority; here emulation is only with a view to please; the man of shining abilities, and those unblest with such ornaments, are here equally admitted; all may here perform their parts; and what may seem surprizing amongst such a variety of characters, haughtiness or servility, never appear. The greatest admit of a social familiarity; the inferior is elevated and instructed, constantly maintaining by *these* means a beneficent equality.

With respect to the conversation which they hold during their assemblies, it is conducted with the most perfect decency: here it is an universal maxim, never to speak of the absent but with respect; ill-natured satire is excluded; all raillery is forbidden; they will not even suffer the least irony, or the poignant strokes of wit, because they generally have a malignant tendency; they *tolerate* nothing which carries with it even the *appearance* of vice.

Their pleasures are never imbittered by ungrateful reflections, but produce a serene and lasting composure of mind. They flow not like

a torrent which descends with noise and impetuosity, but like a peaceful stream within its own channel, strong without violence, and gentle without dulness.

This exact regularity, very far from occasioning a melancholly seriousness, diffuses, on the contrary, over the heart, and over the understanding, the most pure delights; the bright effects of enjoyment and hilarity shine forth in the countenance; and altho' the appearances are sometimes a little more sprightly than ordinary, *decency* never runs any risque; 'tis *wisdom* in *good-humour*. For if a brother should happen to forget himself, or in his discourse should have the weakness to use such expressions as are distinguished under the name of *liberties*, a formidable *sign* would immediately call him to his duty; a *brother* may mistake as a *man*, but he hath opportunity and courage to recover himself, because he is a *free-mason*. Altho' order and decorum are always scrupulously observed in the lodges of *free-masons*; *these* exclude not in any wise gaiety and chearful enjoyment: The conversation is animated, and the kind and brotherly cordiality that presides there, affords the most pleasing sensation.

These particulars may justly recall to our minds the happy time of the divine *Astrea!* when there was neither superiority nor subordination, because men were as yet untainted by vice, and uncorrupt.

Having

Having now given a *general* sketch of the nature of this *institution*, from whence a *candid* reader may form no inconsiderable idea of that composed wisdom, and laudable harmony which governs in the fellowship of *free-masons*; we shall proceed in taking some notice of the several accusations frequently brought against it.

And *first*; As none can venerate and esteem the *fair-sex*, more than *free-masons* do, we cannot but reckon it a misfortune that the *ladies* should be offended at their non-admission into this *order*; and the more so, as they no sooner learn with what moderation the masons comport themselves in their assemblies, but without knowing the reason why they are not admitted, they censure us with all the severity their delicate minds are capable of. This we must beg leave to say, is intirely owing to mistaken *prejudice*, for a little reflection would convince them, that their not being received in *this* institution, is not in the least singular. They stand in the same predicament with respect to the *priesthood*, and many other *particular* societies; the *solemn* assemblies of the ancients, the *senates* of Pagan, and the *conclaves* of papal Rome, all *national* senates and *ecclesiastical* synods, *universities* and *seminaries* of learning, &c. &c. with which they might with equal propriety be offended.

Next to the displeasure of the ladies, we will consider a charge with regard to *governments*, which in *other* countries, *less* happy in their constitution

stitution than *our own*, has at different times been unjustly prosecuted against this fraternity.

It has been imagined, that there is every thing to be feared for the tranquillity of the state, from a numerous association of men of merit and character, intimately united under the seal of *secrecy*. I agree that this suspicion has in it something very specious; for if the passion of a single man, hath caused (as we have seen more than once) strange revolutions in a state; what might not be produced by a body so numerous and united, as that of free and accepted masons; were they liable to these intrigues and cabals, which pride and ambition instill but too often into the human heart.

But there is nothing to be apprehended from *free-masons* in these respects; they are actuated by the love of order and peace, and are as much attached to *civil* society, as united among themselves; 'tis in this school, that a man may learn most effectually, what respect, what submission, what veneration he ought to have, for his God, his country and his king; 'tis among *them*, that subordination is fully practised and deemed a virtue, not a yoke.

Equally without reason, have they also been accused of holding assemblies for no other purpose, than that of speaking with the greater freedom on *religious*, as well as *political* matters. These topics are never suffered to be agitated; for it is a fundamental maxim of this institution,

institution, to prohibit all such disputes. The God of heaven, and the rulers of the earth, are by them inviolably respected. And with regard to the sacred person of *majesty*, every congregated lodge, solemnizes the name with all possible grandeur and respect.

Thus these accusations fall to the ground.

It is also alledged by the objectors to *free-masonry*, that upon the *initiation* of a member into this mystery, he lays himself under a solemn obligation by an oath, with very severe penalties. This by them is pronounced an unwarrantable proceeding. Certainly these persons are as ignorant as they are ungenerous, and for want of better judgments form erroneous notions, and from false premises draw false conclusions. To obviate *this* objection, we will trace the antiquity of swearing, and observe the different customs adopted by the ancients on this head; afterwards examining the *nature* of an oath, supposing (for the sake of argument, but not granting) that one is required as set forth by the adversaries of masonry; we will consider how far, it is, or is not, warrantable in the present case.

We are informed by *sacred* history, what was the custom of *swearing* among the *Hebrews*, who sometimes swore by *stretching forth their hands* (as in. Gen. xiv. v. 27.) sometimes the party swearing *put his hand under the other's thigh*. (Gen. xxiv. v. 21. xlvii. v. 29. which was the manner

manner of administration used by ABRAHAM and JACOB. Sometimes * *standing before the altar*, as we read in *Kings*; which was also the custom of the *Athenians*(1), the *Carthaginians*(2), and the *Romans*(3).

The *Jews* chiefly swore by *Jerusalem*, by the *temple*, by *the gold of the temple*, by *the altar*, and *the gift on the altar*.

The *Greeks* esteemed it an honour paid their DEITIES, to use their names in solemn contracts, promises and asseverations; and call them to witness mens truth and honesty, or to punish their falsehood and treachery. This was reputed a sort of religious adoration, being an acknowledgment of the *omnipotence* and *omnipresence*, and by-consequence of the *divinity* of the Being thus invoked: and the *inspired* writers, for the same reason, forbid to swear by the *Pagan* DEITIES, and commanded to swear by the *true* GOD. Thus in *Deuteronomy* (chap. vi. v. 15) *thou shalt fear the Lord thy God, and serve him, and shalt swear by his name*. And in *Jeremiah* (chap. v. v. 7.) *How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no Gods; and to forbear other*

* *Kings*, viii. 31.—(1) *Alex. ab. Alex. L. 5. c. 10.*—
(2) *Livius*, Dec. 3. l. 1.—(3) *Juven. Sat. 3. Val. Max. L. 9. c. 3.*

instances, the worshippers of the *true* God, are by DAVID, represented to swear by him, *i. e.* by invoking his name.

The *antiquity* of swearing, as well as the *manner* of administering an oath, having now been sufficiently shewn; we will in the next place, as far as may be necessary, take notice of the fundamental principles of this establishment, as the properest method to form a right judgment of it; and then in answer to the present objection, we will examine how far an *oath* would, or would not be justifiable, on the initiation of a mason, and *supposing* it to be required even under such pænal sanctions as have been pretended.

If we examine the *laws* and *regulations* of *free-masonry*, it will appear that the *end* and *purpose* of it is truly laudable, being calculated to regulate our passions, to assist us in acquiring knowledge of the arts and sciences, and to promote morality and beneficence, as well as to render conversation agreeable, innocent, and instructive; and so to influence our practice, as to make us useful to others, and happy in ourselves. With regard to the relation we have (as members) to society in general, it will appear equally evident from the said regulations, that a *free-mason* is to be a peaceable subject, conforming cheerfully to the government under which he lives, is to pay a due deference to his

his superiors; and from his inferiors is to receive honour rather with reluctance than to extort it. He must be a man of universal benevolence and charity, not tenacious of his abundance, when the exigences of his fellow creatures lay the justest claim to his bounty.

Masons not only challenge, but have ever supported that character amongst the *honest* and *candid* part of mankind, whose equity and reason would never suffer them to entertain ill-grounded prejudices.

The great Mr. LOCKE appears to have been so delighted with some of our principles, that he tells Lady MASHAM (to whom he was writing on this subject) “ that it was his wish, they were communicated to *all* mankind, since there is nothing more true than what the masons teach; that the better men are, the more they love one another: *virtue* having in itself something so amiable as to charm the heart of all who behold it*.”

And *another* †, speaking of *free-masons*, says, “ no abuse is tolerated among them, no intemperance allowed; modesty, union and humility,

* The manuscript from which this and a subsequent quotation are made, is printed in the appendix to this disquisition.

† Vid. Rel. Cast. vol. 6. fol.

are strongly recommended." Again, " this society is no ways offensive to religion, good manners or political government; it has and does still flourish in Great Britain and its dominions under the protection of the greatest personages, even *princes* of the royal blood."

Mr. CHAMBERS in his *Cyclopædia*, also testifies, " that *free* and *accepted masons*, are a very ancient society, or body of men, so called either from some extraordinary knowledge of masonry or building, which they were supposed to be masters of, or because the first founders of this society were of that profession."

" They are very considerable, both for number and character; being found in ever country in Europe, and consisting principally of persons of merit and consideration. As to antiquity, they lay claim to a standing of some thousand years, and 'tis said, can trace up their original as early as the building of *Solomon's temple*."

" What the end of their institution is, seems still to be a secret, tho' as much of it as is known, appears laudable, as it tends to promote friendship, society, mutual assistance and good fellowship."

" The brethren of this family, are said to be possessed of a number of *secrets*, which have been religiously observed from age to age. Be their other good qualities whatever they will, it is

is plain they are masters of *one*, in a very great degree, namely *SECRECY*.”

Now let us ask, if a number of persons have formed themselves into a body with a design to improve in useful knowledge, to promote universal benevolence, and to cultivate the social virtues of human life, and have bound themselves by the solemn obligation of an oath, to conform to the rules of such institution, where can be the impiety, immorality or folly of such proceeding? Is it not the custom of most communities; in the state, amongst the learned bodies, in commerce, &c. a case too commonly known to require a recital of particular instances. I shall therefore content myself with adding this observation, viz. That bishop SAUNDERSON, an eminent casuist, in his lectures on the subject of oaths, very judiciously asserts, that when a thing is not by any precept or interdiction human or divine, so determined, but every man may at his choice do, or not do, as he sees expedient, let him do what he will, he sinneth not. (*1 Chron.* chap. vii. v. 36.) As if CAIUS should swear to sell his land to TITIUS, or to lend him an hundred crowns, the answer is brief, an oath in this case, is both lawful and binding. (*Prælect.* 3 *Sect.* 15.)

And as the principles of this institution are truly praise-worthy, containing those valuable requisites which will ever secure the esteem

and admiration of all *good men*, (as well as most assuredly the envy of the *bad*,) we will put this plain question; is not the design of it of equal importance to the publick, with the lending of an hundred crowns to a private man? the answer and the consequences are both evident: that an *oath* on the subject of *free-masonry*, if required, is both lawful and obligatory.

As for the terror of a penalty; it is a mistaken notion to imagine that the *solemnity* of an oath, adds any thing to the *obligation*: or that the oath is not equally binding without *any* penalty at all.

I shall add a few more quotations from the same excellent *casuist*, and leave the *explanation* and *application* to the intelligent.

A *solemn* oath of itself, and in its own nature, is not more obligatory than a *simple* one; because the obligation of an *oath*, ariseth precisely from *this*, that GOD is invoked as a witness and avenger, *no less* in the *simple* one, than in the *solemn* and *corporal*; for the *invocation* is made precisely by the *pronunciation of the words* (which is the same both in the *simple* and *solemn*) and not by any *corporal motion* or *concomitant sign* in which the *solemnity* of the *oath* consists. Prælect. 5. Sect. 12.

And it is a matter well worthy the consideration of every man, that as the object of a lawful oath, is GOD alone, so it contains a
solemn

solemn confession of his *omnipresence*, that he is with us in every place; of his *omniscience*, that he knoweth all *secrets* of the heart, that he is a *maintainer of truth* and an *avenger of falsehood*: of his justice, that he is willing, and of his *omnipotence*, that he is *able* to punish those that by *disregard to their oaths*, shall dishonour him.

It is therefore of a very dangerous tendency for persons who have once *taken an oath*, to trifle and play with the *force* of it, even supposing the *occasion* of such obligation was actually of small moment in itself. And this is positively determined by the same writer, in the following words, and ought to be a caution to *all*, not to violate an oath, lest they incur the fatal consequences of *real perjury*.

“ A *voluntary* oath is the more binding for being *voluntary*, because there is no stricter obligation than that we take *willingly* on ourselves.” (Prælect. 4. Sect. 11.) And in another place he is more particular, where a matter is so *trivial*, that it is not worth the deliberation of a wise man, nor signifies a straw whether it be done or not done; as to reach up a chip, or to rub one’s beard, or for the *slightness* of it, is not much to be esteemed, as to give a boy an apple, or to lend a pin; an oath is binding in matters of the *least moment*; because *weighty* and *trivial things* have a like respect unto *truth* and

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falsehood;

falsehood; and further, because every party *swearing*, is bound to perform *all he promised*, as far as he is able, and as far it is *lawful*: to give an apple to a boy, is both possible and lawful, he is bound therefore to perform it: He ought to fulfil his oath." (Prælect. 3. Sect. 15.)

This is likewise confirmed by MOSES, (*Numb. xxx. v. 2.*) "If a man swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth." And (*Zeck. chap. v.*) It is threatened that every one that sweareth falsely, shall be cut off by the *curse*: "I will bring it forth, said the LORD of HOSTS, and it shall enter into the house of *him the sweareth falsely by my name*; and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof."

The *objectors* being thus answered with respect to the *lawfulness* of an oath, supposing one to be required on the initiation of a *free-mason* (as to the *certainty* of which conjecture is their only support) I shall next take notice of the charge brought against them on account of *secrecy*; one of their grand characteristicks; and the innocent cause of all the persecutions and reproaches they suffer.

We are condemned for keeping the essentials of our institution from the knowledge of those who are not members of it: Which, 'tis said,

must sufficiently prove them to be of a bad nature and tendency, else why are they not made publick for the satisfaction of mankind.

If *secrecy* be a virtue, (a thing never yet denied) can that be imputed to us as a *crime*, which has been considered an excellence in all ages? Does not SOLOMON, the wisest of men, tell us, *He that discovers secrets is a traitor, but a man of a faithful spirit concealeth the matter.*

In conducting all worldly affairs, *secrecy* is not only essential, but absolutely necessary; and was ever esteemed a quality of the greatest worth.

Thus we find the great FENELON makes ULYSSES, in the system of the education which he delivers to his friends for his son TELEMACHUS, particularly enjoin them above all, to render him just, beneficent, sincere, and faithful in *keeping secrets*; a precept that afterwards produced the best of consequences to the young prince, of whom it is recorded, that with this great excellence of taciturnity, he not only divested himself of that close mysterious air, so common to the reserved, but also constantly avoided telling the least untruth in support of this part of his character. A conduct! highly worthy the imitation of every one to whom secrets are intrusted, affording them a pattern of openness, ease and sincerity; for while he seemed to carry his whole heart upon his lips, communicating what was of no importance, yet he knew how to stop just in the proper moment,

without proceeding to those things which might raise any suspicion, or furnish even a hint to discover the purposes of his mind.

If we turn our eyes back to antiquity, we shall find the old *Egyptians* had so great a regard for *silence* and *secrecy* in the mysteries of their religion, that they set up the God *Harpoocrates* (vid. *imagines deorum a vincentio chartario*) to whom they paid peculiar *honour* and *veneration*, who was represented with his *right hand placed near the heart, and the left down by his side*, covered with a skin before, full of eyes and ears, to signify, that of many things to be seen and heard, few are to be published.

And among the same people, the great goddess *Isis*, the *Minerva* of the *Greeks*, had always an image of a *Sphinx* placed at the entrance of her temples, to denote that secrets were there preserved under sacred coverings, that they might be kept from the knowledge of the *vulgar*, as much as the riddles of that creature.

JAMBLICUS, in his life of PYTHAGORAS, confirms the above opinion, by observing, that from the mysterious knowledge of the *Egyptians*, that philosopher drew the system of *his* symbolical learning and instructive tenets, seeing that the principles and wise doctrines of this nation, were ever kept *secret* among themselves, and were delivered down, not in writing, but only by oral tradition. And indeed so cautious and prudent were they in these matters, that every
disciple

disciple admitted to their wise and scientific mysteries, was bound in the most *solemn* manner to conceal such mysteries from the vulgar, or those whose ideas were not sufficiently exalted to receive them. As a proof of this, we need only recollect the story of *Hipparchus*, a *Pythagorean*, who having out of spleen and resentment, violated and broke thro' the several engagements of the society, was held in the utmost detestation, expelled the school as one most infamous and abandoned, and as he was dead to the principles of virtue and philosophy, had a tomb erected for him, according to their custom, as though he had been naturally dead. The shame and disgrace that justly attended so great a breach of truth and fidelity, drove the unhappy wretch to such despair, that he proved his own executioner; and so abhorred was even his memory, that he was denied the rites and ceremonies of burial used to the dead in those times; instead of which, his body was suffered to lie upon the shore of the Isle of *Samos*.

Among the *Greek* nations, the *Athenians* had a statue of brass, which they awfully revered; this figure was without a tongue; by which *secrecy* was intimated.

The *Romans* had a goddess of silence, named *ANGERONA*, represented with her fore finger on her lips, a symbol of *prudence* and *taciturnity*.

ANNAXARCHUS, who (according to *PLINY*) was apprehended in order to extort his *secrets*

from him, bit his tongue in the midst, and afterwards spit it in the tyrant's face, rather chusing to lose that organ, than to discover those things which he had promised to conceal.

We read likewise that CATO the *Censor*, often said to his friends, of three things which he had good reason to repent, the principal was *divulging a secret*.

The *Druids* in our own nation (who were the only priests among the ancient *Britons*) committed nothing to writing. And CÆSAR observes that they had a *head* or *chief*, who exercised a sort of excommunication, attended with dreadful *penalties* on those, who either *published* or *prophaned* their mysteries.

Therefore, since it evidently appears from the foregoing instances (among many other) that there ever were *secrets* amongst mankind, as well respecting *societies* as *individuals*, and that the keeping those *inviolable*, was always reputed an indispensable duty, and attended with an honourable estimation; It must be very difficult to assign a sufficient reason why the same practice should be at all wondered at, or less approved in the *free and accepted masons* of the present age, than they were among the wisest men, and greatest philosophers of antiquity.

The general practice and constant applause of the *ancients*, as well as the customs of the *moderns*, one would naturally imagine should be sufficient to justify *masons* against any charge of

of singularity or innovation on this account; for how can this be thought singular, or new, by any one who will but calmly allow himself the smallest time for reflection.

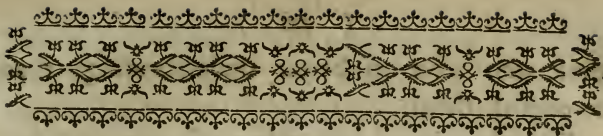
Do not all incorporated bodies amongst *us*, enjoy this liberty without impeachment or censure? an *apprentice* is bound to keep the secrets of his master; a *freeman* is obliged to consult the interest of his company, and not prostitute in common the mysteries of his profession; secret *committees* and *privy councils*, are solemnly enjoined not to publish abroad their debates and resolutions. In *courts martial*, the members are bound to *secrecy*; and in many cases for more effectual security an *oath* is administered.

As in *society in general*, we are united together by our *indigencies* and *infirmities*, and a vast variety of circumstances contributing to our mutual and necessary dependence on each other, (which lays a grand foundation for terrestrial happiness, by securing general amity and the reciprocation of good offices in the world) so, in all *particular societies*, of what ever denomination, they are all conjoined by a sort of cement; by *bonds* and *laws* that are peculiar to each of them, from the highest assemblies to the lowest. Consequently the injunctions of *secrecy* among *free-masons*, can be no more unwarrantable than in the *societies* and *cases* already pointed out: and to *report*, or even to *insinuate*, that they are, must argue a want of *candour*, a want
of

of *reason*, and a want of *charity*. For by the laws of nature, and of nations, every *individual*, and every *society*, has a right to be supposed *innocent* 'till *proved* otherwise.

Yet notwithstanding the *mysteries* of our profession are kept inviolable, none are excluded from a full knowledge of them, in *due* time and manner, upon *proper* application, and being *found* capable and worthy of the trust. To form *other* designs and expectations, is building on a sandy foundation, and will only serve to testify, that like a rash man, their discretion is always out of the way when they have most occasion to make use of it.





CHAPTER III.



E will now proceed to the next objection, viz. That "*masonry* is a *trifling* institution, and that our principles contain nothing valuable in them."

These *censurers* finding it easier to decry a science than to understand it, are with wicked endeavours attempting to depreciate that which they cannot attain to, and would make their *necessity* appear a virtue, and their *ignorance* the effect of choice.

This turn of mind is the despicable offspring of *envy*, and so selfish are such men, that they would rather prefer having the whole circle of the arts and sciences abolished, was it in their power, than that others should be possessed of a knowledge, which they are themselves totally *unacquainted* with and *undeserving* of.

But alas! they disquiet themselves in vain; *we* who *are* masons, cannot but laugh at and pity such feeble attacks; and are heartily sorry for those

those who have no better understandings than to regard them.

Did they *know* any thing of our *profession*, they could not but esteem it, for they would be convinced that it is founded on the most exalted principles of *morality* and *social virtue*; tending to promote the true happiness of mankind in general, the peace and satisfaction of every individual in particular; to censure then and vilify what they are entirely ignorant of, discovers the baseness of their dispositions, and how little they are qualified to pass their judgments in matters of such importance. Therefore, though we commiserate their defects, we must at the same time be allowed to pronounce them *unworthy* our further notice.

Had our *institution* contained nothing commendable or valuable in it, 'tis impossible it should have existed, and been patronized by the wise, the good and great, in all ages of the world. For we cannot suppose that men, distinguished by every accomplishment that can adorn human nature, would embrace or continue in principles which they found to be nugatory, erroneous or contemptible. Therefore the advice which GAMALIEL (*Acts. v. ver. 38.*) wisely gave to *the persecutors* of the *apostles*, might with great propriety be recommended to these *railers* against *free-masons*. They may assure themselves, that if there was no more in our institution than their *little* minds suggest, it
would

would have fallen to the ground ages past, but the contrary being the case, they may safely conclude, it will continue to exist notwithstanding any opposition, for ages yet to come.

Perhaps it will be said, that the *moral* and *social* principles we profess, are equally necessary to the support of every well regulated society; how then came *masons* to appropriate the merit of such principles to themselves? I answer, they are not only deemed necessary, but *taught*, and brought into *practice* in the *lodge*; they are familiarized to us by such a plain, pleasing and peculiar method, that they seem no longer lessons or rules, but become inherent principles in the breast of every *free-mason*. But from the corrupt state and disposition of mankind, there are some who will *always* make it their business to asperse and ridicule whatever they suspect has the least beauty or excellency in it.

These *envious beings*, having just sense enough to imagine, that *scandal* is easier hit off than *praise*; and that *satyr* will sooner procure them a name than *panegyrick*, and looking at *all* societies through false and narrow mediums, they form judgments of *them* from their trifling *selves*; acting in direct contradiction to the *apostles* exhortation to the *Philippians*, “ If there be any virtue, if there be any praise, they will *condemn* those things,” notwithstanding the strength of reason with which they are accompanied; not-

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withstanding

withstanding the apparent benefit and advantage they may bring to mankind ; so little relish have *they* for things *excellent* in themselves, so inattentive are *they* to the force of the clearest reasoning, and so enveloped in *ignorance* and prejudice, that nothing is sufficient to *convince* them. I don't mean that *ignorance* which implies a *want* of knowledge*, but that affected and presumptuous *folly* which *despises* it. And of such SOLOMON says, “ seest thou a man that despiseth instruction ? there is more hope of a *fool* than of him.”

If therefore these *accusers* have any remains of modesty, if the *assertors* of such calumny *can* ever blush, they are now put to the trial ; for whilst they deal thus freely with the principles and proceedings of persons of the greatest honour and distinction, they are only discovering to the *judicious* part of mankind, the weakness of their heads and the wickedness of their hearts. How truly do they come under the standard of that description which JUSTUS LIPSIUS, an eminent writer, has given us of this *abominable* sect.


* The natural and proper effect of a bare want of knowledge is, that men forbear to pass *any* judgment, upon what they understand *not* ; and that they neither contend *for*, nor *against* any thing, before they have *some reason* to determine them so to do.

“ *Calumny*, says he, is a filthy and pernicious infection of the tongue ; generally aimed by the *most wicked and abandoned* part of mankind, against the *most worthy and deserving* of esteem, and wounds them unexpectedly. And to whom is it pleasing? To the *most vile*, the *perfidious*, the *talkative*. But what is its source? From what origin does it proceed? from *falsehood*, as it’s father ; from *envy*, as its mother ; and from *curiosity*, as its nurse?”

Would such persons exercise but a very small portion of reason and reflection, they would readily perceive the madness of their attempt to depreciate a society which has ever withstood and repelled every attack made against it; still acquiring additional honour and strength; such proceedings affecting it no more, than a javelin thrown by the feeble hand of old age, that never reaches, or at most makes no impression on its destined mark.



C H A P. IV.

 HE last accusation brought against *free and accepted masons*, which I shall take any notice of, is, that they make use of *hyeroglyphic figures, parabolical and symbolical customs and ceremonies, secret words and signs*, with different *degrees of probation* peculiar to themselves: these are also censured.

What *evil* these *refined* casuists can point out in *such* proceedings, is not easy to imagine. But I think it no very difficult undertaking to *justify* them against any objection.

It is well known that *such* customs and ceremonies, are as ancient as the first ages of the world, the philosophers of which practised the method of inculcating their *sublime truths* and *important points of knowledge* by *allegory* and *mythology*, the better to secure them from descend-
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ing into the familiar reach of every inattentive and unprepared novice, from whom they might not meet with the veneration they deserved, and therefore become too *familiar*, and *contemptible*; for which reason they were accustomed to proceed with the utmost care and prudence. And ORIGEN tells us, (*Origen Contra Celsum*) “ The *Egyptian* philosophers had *sublime notions* which they kept *secret*, and never discovered to the people, but under the veil of *fables* and *allegories*; also other eastern nations concealed *secret mysteries* under their religious ceremonies, a custom *still* retained by many of them.

An interpretation therefore of these *allegories*, &c. as they come under my notice, shall be attended to; and will, I flatter myself, exactly square with the present purpose.

Of all the *symbols* appropriated to JUPITER, I shall only mention the *crown of rays*, with the *petasus* and *caduceus*, with which he is represented. The *first* denotes the *power* of the supreme being; the *other*, that *power* ought to be accompanied with *prudence*.

The *cock* was a symbol peculiar to MERCURY, as expressive of that vigilance which was so very necessary to him, destined to execute many functions; as sometimes this *emblem* hath an ear of corn in his bill, it may serve to point out to man, that plenty and happiness will be the consequence of *care* and *attention*.

The *club* is the symbol of HERCULES, and denotes *strength*.

The various symbols belonging to the goddess DIANA, were *Oxen, Lyons, Griffins, Stags, Sphynx's, Bees, Boughs, Roses, &c.* which signify in a mystical sense, the *universe*, with all its productions.

The story of MINERVA is entirely *allegorical*, relating, that JUPITER having devoured METIS, (i. e. prudence) conceived MINERVA, and was delivered of her. This *symbol* means plainly that *prudence* is wholly in GOD, and that he produces her externally by the wonderful works constantly manifested in his government of the universe.

It will not be foreign to my subject, to take notice that cities, rivers, regions, and even the various parts of the globe had their proper *symbols*, which were so many *ensigns* to distinguish them. *Cities* were signified by women with *towers* on their heads: The *east* is represented by a woman mounted upon a carr, with *four horses, rising* as they go. The *west* is signified likewise by a woman in a carr drawn by *two horses*: The *genius* that precedes her, together with the *horses falling down*, by which the *west*, or sun *setting* is denoted.

The *symbol* of ASIA, was a woman with a *mural crown*, holding an *anchor*, to denote that the way thither was to cross the sea. AFRICA

was represented by a woman with an *Elephant's trunk* on her forehead. Thus were the different parts of the world represented under their respective *symbols* and *hieroglyphics*.

To improve properly on *these* mystical writings, we must bring them home to ourselves, by way of application.

First in a *physical* sense ; for under the various names of *pagan deities*, are concealed the body and substance of *natural philosophy* : Under *allegories*, the poets express the wonderful works of *nature*.

Secondly in an *ethical* sense ; the scope or intent of *mythologists*, was not *fable* but *morality*. Their design was to inform the understanding, correct the passions, and guide the will. Examples are laid down to kindle in the mind a candid emulation, leading thro' the *temple* of *virtue* to the *temple* of *Honour*. They set off in the fullest colours, the *beauty* of *virtue* and *deformity* of *vice*.

Thirdly in a *theological* sense ; for let a skilful hand modestly draw aside the vail of *poetry*, and he will plainly discover the majestic form of *divinity*. I think it is an assertion of *Tertullian* (who lived in an early age of *christianity*) that *many* of the poetical fictions had their *original* from the *SCRIPTURES*. And *PLATO* is said by the best authorities, to have derived the sublimest principles of his *philosophy*, from some
writings

writings of MOSES, which he had met with and studied in the course of his travels in *Egypt**. Doubtless as the *ancients* before the invention of letters, expressed their *conceptions* in *hieroglyphicks*, so did the *poets* their *divinity*, in *fables* and *parables*.

We also find, that even when they set up *stones* in order to compose any *memorial*, there was something expressive either in the *number*, of which the monument consisted, or in their *shape*, or in the *order* and *figure* in which they were disposed; of the first kind were the monuments of *mount Sinai*; (*Exod.* xxiv. ver. 4.) and that at *Gilgal*, erected by JOSHUA, upon the banks of *Jordan*; they consisted of *twelve* stones each, because the people of *Israel*, (for whose sake the altar was built, and the streams of *Jordan* dividing themselves, thereby opening a miraculous passage for the whole nation) were principally classed into *twelve* tribes (*Josh.* iv. v. 8.) the same number of stones: and for the above reason were set up in the midst of the place where the *ark* had rested. (*ib.* v. 9.)

* Whenever it is asserted that the *Pagan* accounts of things were borrowed from Revelation recorded in the history of *Moses*, it must not be understood, that *all* the fables and fictions of the *Heathens* were borrowed from thence, but only that the *truths* which appear amongst their fables and fictions (when stript of their *mythological* disguise) were derived from some traditions they had of a *Revelation* recorded in the *sacred history*.

Likewise

Likewise the famous * *pillars before SOLOMON'S temple*, were not placed there for ornament *alone*; their signification, use and mystical meanings

* As there is a seeming contradiction in the accounts of the *height* of these pillars, it may not be amiss here to reconcile that matter. It is said, *he set them up IN the porch of the temple*, (1 Kings vii. 21.) and *he made before the house two pillars*. And *he reared up the pillars BEFORE the temple*, (2 Chron. iii. 15, 17. which expressions taken together sufficiently seem to imply the *pillars* were *before* the temple in its porch. But it is not quite so easy to assign the *height* of them. In one place it is said of SOLOMON, *He cast two pillars of brass, 18 cubits high each*. (1 Kings, vii. v. 15.) In another we read, *he made two pillars of thirty and five cubits high* (2 Chron. iii. v. 15.) This seeming inconsistency between the two sacred historians, may be easily reconciled, but at the same time it serves to prove they did not combine together, or were corrected or amended by each other. To reconcile this seeming inconsistency, let us only suppose the *pedestal* or *basis* of the columns to have been 17 cubits high, this added to the 18 cubits (1 Kings vii. v. 16. Jer. lii. v. 21.) for the *shaft*, will together make exactly 35 cubits, the number mentioned, (2 Chron. iii. v. 15.) lastly taking (1 Kings vii. v. 16.) five cubits, being the height of the chapter, we shall have the true height of the pillars, viz. 40 cubits. It is true, that in another place (2 Kings xxv. v. 17.) the height of the chapter is said to have been 3 cubits; but here we apprehend we have the dimensions of the *chapter* only, strictly so called (*Cobereth*, in the Hebrew, or crowning,) which is expressed to have been three cubits, but then there is left to be understood, *the wreathen work on it round about*, which was *two cubits* more, both which sums added, make that of *five*, the number set down before by the same author.

meanings are so well known to the *expert* masons, that it would be both unnecessary, as it is *improper* for me to assign them here; neither are the reasons why they were made *hollow* known to any but those who are acquainted with the *arcana* of this society; tho' that circumstance so often occurs in scripture.

AND with respect to ASSEMBLIES and ESTABLISHMENT among men, *they* ever had *signs* and *words*, *symbolical customs* and *ceremonies*, different *degrees* of probation, &c. &c. this manifestly appears from all histories both *sacred* and *profane*.

When the *Israelites* marched thro' the wilderness, we find that the twelve tribes had between

It is supposed that SOLOMON had respect to the *pillar* of the cloud, and the *pillar* of fire, which went before the *Israelites*, and conducted them in the wilderness; and was the token of the divine providence over them: and thus SOLOMON set them up before the temple, hoping and praying that the divine light, and the cloud of God's glory, would vouchsafe to enter in there, and that God and his providence, would dwell among them in this house. The pillar on the right hand, represented the pillar of the cloud, and that on the left, the pillar of fire. The name of the former signifies, *he will establish*, which intimates God's promise to establish the throne of *David*, and his people *Israel*. The name of the latter signifies, *herein is strength*; either alluding to the divine promise, in which was all their strength and settlement; or rather, to the *ark*, which was within the temple, and called *the strength of the Lord*, (2 *Chron.* chap. vi. ver. 42.)

them,

them, *four* principal banners or standards: every one of which had its particular *motto*: and each standard also had a distinct *sign* described upon it. They encamped round about the tabernacle, and on the *east* side were three tribes under the standard of *Judab*; on the *west* were three tribes under the standard of *Ephraim*; on the *south* were three tribes under the standard of *Reuben*; and on the *north* were three tribes under the standard of *Dan*; (*Num.* 2d.) and the *standard* of *Judab* was a lion, *that* of *Ephraim* an ox, *that* of *Reuben* a man, and *that* of *Dan* an eagle. Whence were framed the hieroglyphicks of *Cberubims* and *Seraphims*, to represent the people of ISRAEL*.

The ancient *prophets*, when they would describe things *emphatically*, did not only draw *parables* from things which offered themselves, as from the rent of a garment, *1 Sam.* xv. from the sabbatic year, *Isa.* xxxvii. from the vessels of a potter, *Jer.* xviii, &c. but also when such fit objects were *wanting*, they supplied them by *their own actions*, as by rending a garment, *1 Kings* xi. by shooting, *2 Kings* xiii. by making bare their body, *Isa.* xx. by imposing significant names *to their*

* *A Cberabim* had one body with four faces; the faces of a *Lion*, an *Ox*, a *Man*, and an *Eagle*, looking to the four winds of heaven, without turning about, as in *Ezekiel's* vision, *Chap.* i. And the four *seraphims* had the same four faces with *four* bodies, one face to each body.

sons, *Isa.* viii. *Hof.* i. hiding a girdle in the bank of *Euphrates*, *Fer.* xiii. by breaking a potter's vessel, *Fer.* xix. by putting on fetters and yokes. *Fer.* xxvii. by binding a book to a stone, and casting them both into *Euphrates*, *Fer.* li. by besieging a painted city, *Ezek.* iv. by dividing hair into three parts, *Ezek.* v. by making a chain, *Ezek.* vii. by carrying out household stuff, like a captive and trembling, *Ezek.* xii. &c. by which kind of types the *prophets* of old were accustomed to express themselves.

Thus having in an ample manner set forth the *antiquity, meaning and propriety of the use of hieroglyphics, symbols, allegory, &c.* from the *earliest times*, and among the *wisest and best of men*, and if such customs have been retained by this *ancient and venerable institution*, strange indeed, and destitute of reason and justice must they appear, who should make the least objection to such proceedings; such *mistaken censurers* should be left to the enjoyment of their own *ignorance, malevolence and detraction*.

The book of *Judges* informs us, that the *Gileadites*, made use of an expressive and distinguishing *mark*, when pursued over the river *Jordan* by the *Ephraimites*.

The *essenes* among the *Jews*, (a sort of *Pythagoreans*) also conversed one with another, by *signs and words*, which they received on their *admission*, and which were preserved with care and reverence, as the great characteristic of that sect.

The

The * *Greeks* likewise had a particular method, which before an engagement, was adopted by the *general* and *officers*, and by them communicated, to the *whole* army, as a mark of distinction to know *friends* from *enemies*. It commonly contained some good *omen*, or the name of some *deity* worshipped by their country; or some *hero* from whom they expected success in their enterprizes. And it is judiciously remarked by LAERTIUS, that as generals use *watch-words* in order to discover their *own* soldiers from an *enemy*, (practised in all armies and garrisons at this day.) So it is necessary to communicate to the members of a *society* certain distinctions whereby they may discover *strangers* from individuals of their *own sect*.

And is it not within the reach of every one's observation, that there is a meaning in many *aëts* and *gestures*; and that nature has endowed mankind with particular *motions* to express the various intentions of the mind. We all understand † *weeping*, *laughing*, *shrugs*, *frowns*, &c. as forming a species of *universal language*. Applications are many times made, and a kind of dia-

* But their *indiscretion* in too frequently questioning one another, without *proper caution*, oft caused great confusion among themselves, and *discovered* the word *at last* to their enemies.

† Tears have the weight of a voice. QUID.

logue maintained only by the casts of the eye‡ and motions of the adjacent muscles; and we read even of *feet that speak*†; of a *philosopher*, who answered an argument only by *getting up* and *walking*||.

Bending the knees, in adoration of the deity, is one of the most ancient customs among men. *Bowing*, or *prostrating the body*, is a mark of humiliation, Even joining *right hands*, is a pledge of fidelity; for *Valerius Maximus* tells us, that the ancients had a *moral deity*, whom they called *FIDES*, a goddess of *honesty* or *fidelity*, and adds, when they promised any thing of old, they *gave their hand* upon it, (as we do now) and therefore she is represented as giving her *hand*, and sometimes as only *two hands* conjoined. *Chartarius* more fully describes this, by observing, that the proper residence of *faith* or *fidelity*, was thought by the ancients to be in the *right hand*. And therefore this *deity*, he informs us, was sometimes represented by two *right hands* joined together; sometimes by two *little images* shaking each other's *right hand*; so that the *right hand* was by them held *sacred*, and was *symbolically* made use of in a solemn

‡ The eyes, the eye-brows, the forehead, in a word, the whole countenance is a certain tacit speech of the mind. Cic.

† He speaketh with his feet. (Prov. chap. vi. ver. 13)

|| *Sextus Empiricus*.

manner to denote *fidelity*. And we read in the *book of Ruth*, of particular customs practised among the *Israelites*, whenever *they* meant to *confirm* any compact *they entered* into.

With respect to PROBATIONARY DEGREES, the instances that might be produced of the *antiquity*, *necessity* and *general use* of *them*, would fill a large volume; suffice it here to mention the following.

The *philosophers* inform us, that the *Egyptian* king XOPPER, commanded, that the *secret* of which he was possessed, should not be divulged to any but those who were *found* skilful in *every step* they advanced: also the great heathen king XOPHOLET, ordered the *grand secret* of which he was possessed, to be revealed to none, but to those who after *thorough examination* were found to be *worthy*; and inflicted disgrace and severe punishments on those who should *transgress* this law.

And if we examine the customs of the *Jews*, we shall see that the *Levites* had the several degrees of *initiation*, *consecration* and *ministration*. And in their grand *sanhedrim*, they had also *three* chief officers, the *principal*, *vice principal*, and the *chacam*, (i. e. *wise man*) the last *two* were called *assistant counsellors*. Their *pupils* were divided into *three* distinct *classes*, who according to their *abilities* were from time to time *elected* to fill up the vacant offices in this great assembly.

About the time of our SAVIOUR'S NATIVITY, the eastern schools used a set form of discipline.

The

The scholar was first termed *disciple*, in respect of his learning; a *junior* in respect of his minority; *Bachur* (i. e. one *chosen* or *elected*) in respect of his election, and co-aptation into the number of disciples. And after he had *proved* himself a proficient in their studies, and was thought *worthy* of some degree, by imposition of hands, he was made a *graduate*.

At the *east* end of every *school* or *synagogue*, the *Jews* had a chest called *Aaron* (or ark) in which was locked up the *pentateuch* in manuscript, wrote on vellum, in *square* characters, which by express command, was to be delivered to *such only* as were *found* to be *wise* among them, (2 *Esd.* c. xiv. v. 16.) This method of proceeding was also observed at the building of *SOLOMON'S temple*, when *we* know the *craftsmen* were not to be made *masters*, until that glorious edifice should be compleated, that so they might acquire *competent skill*, and be able to give AMPLE PROOF of their qualifications.

Pythagoras, who flourished above 500 years before *Christ*, never permitted a pupil to speak in his school, till he had undergone a *probation* of *five years* silence.

The *effenes** already mentioned, had the following

* The *effenes* were men of excellent morals, eminent for their justice, beyond either *Greeks* or *Barbarians*, as a virtue that had been a long time their application and study. *Josephus* lib. 18. c. 12.

lowing customs, when a person desired *admittance* into *their* society. He was to pass through proper degrees of *probation*, before he could be a *master* of their mysteries; when he was received into the class of *novices*, he was presented with a *white garment*, and when he had been long enough to give some *competent* proof of his *secrecy* and *virtue*, he was admitted to FURTHER knowledge, but still he went on with the trial of his *integrity* and good *morals*: and at length, being found worthy in every respect, was *fully* admitted into their *mysteries*; but before he was received as an established member, he was first to bind himself by solemn obligations and professions, to do justice, to do no wrong,

'Tis remarkable, that of the *three* famous sects among the *Jews* in the days of our LORD, *Pharisees*, *Sadduces* and *Essenes*, we find, tho' the first two were censured by him, the *Essenes* were not.

It is further related of this sect, they were above all others strict observers of the sabbath day; on it they would dress no meat, light no fire, remove no vessels out of their places, &c. (*Josephus, de Bello. lib. 1. c. 7.*) Nay more, they observed every seventh week a solemn pentacost (*Philo. de vita contemplat.*) And if *Jews* without any divine injunction in this particular could so religiously observe the sabbath, how must *christians* stand condemned, who in flat disobedience to the command of an omnipotent GOD will not devote so much as one day in seven to honour him who gives them all things? All free and accepted masons, well know how great a violation of our principles every instance of such conduct is. And every true brother will be careful not to offend herein. For by the fruit the tree is known.

to keep faith with all men, to embrace the truth, to keep his hand clear from fraudulent dealings, not to conceal from his fellow-professor, any of the *mysteries*, nor to communicate them to the *profane*, though it should be to *save his life*; to deliver nothing but what he received, as well as to endeavour to preserve the principles that he professed. Every member eat and drank at one common table, and any brethren of the same fraternity, who came from places ever so remote, were sure to be received at their meetings. (*Philo. de Vit. contemplat. Joseph. antiqu. l. 8. c. 2.*)

And it may be further remarked of the *Jews*, that in the feast of the seventh month, the High Priest was not even permitted to read the law to the people until he had studied it *seven days*, viz. upon the fourth, fifth, sixth, seventh, eighth, ninth, and tenth days, being attended by some of the priests to hear him perform and to judge of his *qualification* for that purpose. Vide † *Sir ISAAC NEWTON'S observations on the apocalypse of St. John.*

The above proceeding is so far from being *novel*, that it is practised in *our own nation* even at this day, in the *learned societies* of every denomination: For instance, in *accademical degrees* there are, *batchelor, master, doctor*; in the *church*, the several orders of *deacon, priest, and bishop*;

† These *seven days* are alluded to, by the Lamb's opening the *seven seals* successively.

in the *municipal law*, those of *student, barrister and serjeant*; in the *civil law and physick, student, batchelor and doctor*; in each of *these* the disciple or scholar undergoes proper examinations, and must, or at least *ought*, to be found well qualified *prior* to his admission to a *superior* rank.

And as FREE-MASONRY is in like manner a *progressive* science, not to be perfectly attained but by *time, patience and application*, how necessary is it, that testimonies of proper qualifications should be required for the respective *degrees*, before the candidate can attain them; both in regard to *science and morality*; as the honour of the institution should always be a *principal* object in view to every *free and accepted mason*, who ought to be well instructed in the *scientifick* knowledge, and *moral and social* virtues peculiar to an *inferior**, e'er he will be admitted to the more

* Was a *contrary* practice to be adopted in our *gradations* in the craft, and *subsequent* degrees should be conferred without taking due time to make proper trial of the *abilities, proficiency and morality* of the candidate; no one acquainted with our *constitution*, would hesitate a moment to pronounce *such* practice an evident violation of its principles: and should that ever prove to have been the case, it his hoped those who erred therein, will inform themselves of the great *impropriety* of such proceedings; and think it a duty which they owe to the *society* and to their *own Honour*, to discontinue such practice, or they will give cause to suspect that they wish not to regulate their proceedings by the *true plan of masonry*.

sublime truths of the *perfect* and *well qualified*
MASON.

The nature of my design leads me in the next place to the consideration of the *name* which has been adopted by our *institution*, from its first establishment; and to inform the unletter'd or inattentive brother, that this did *not* arise *merely* from our skill in *architecture*, or the *principles* of *building*, but from a more comprehensive acquaintance and knowledge of the sublimest principles of *philosophy* and *moral virtues*; which however excellent they may be in the opinion of the learned and judicious part of mankind, cannot be indiscriminately revealed to *every* one; lest, instead of that respect which they require, for want of right understanding and a sound mind, they might not produce their just and necessary consequences; as even the *purest* morality and *wisest* systems, have been too often ridiculed by the *folly* or *perverseness* of *weak* or *wicked* men.

Therefore the name of *mason* is not to be considered in the contracted implication of a builder of habitations, &c. But *figuratively** pursuant to the method of the *ancient society* on which this *institution* is founded; and taken in this sense, a *mason* is one who by

* The *apostles* also frequently made use of *this* Term in the like sense, Acts xx. ver. 32. Ephes. ii. ver. 22.

gradual advances in the sublime *truths* and various *arts* and *sciences* which the principles and precepts of *free-masonry* tend to inculcate and establish, is raised by regular *courses* to such a degree of perfection as to be replete with happiness himself, and extensively beneficial to others.

As to the appendage *free*, that evidently owed its rise to the practice of the *ancients*, who never suffered the *liberal arts* and *sciences* to be taught to any but the *free-born*.

I now presume I have sufficiently exposed and everted *all* the foregoing allegations. And having also traced back to earliest ages, the *use* and meaning of *symbols* and *hieroglyphics*, and likewise fully demonstrated the original *intention* and *use* of *allegorical* figures and ceremonies, and the reasonableness and necessity of *progressive degrees* in the pursuit of *every* art and science, no unprejudiced person will think it extraordinary that *those* customs and ceremonies established and connected with *our* institution, have been most *sacredly* and *inviolably* preserved and adhered to by *us* to this day. But what such customs and ceremonies *are*, for what ends and purposes *used*, never can be known except to *true* and *lawful brethren*.

Therefore, however anxious and restless the *busy* and *invidious* may be, and whatever attempts *they* may make to *traduce* our institution and proceedings, or *discover* our mysteries, all their endeavours

endeavours will prove ineffectual. They will still find that the *only* means to attain to the knowledge of our mysteries, are *abilities, integrity, firmness*, and a due and constant perseverance in the great duties of *moral and social* life, in principles of *religion and virtue*, and whatever is commendable and praise-worthy. THESE are the steps, and *this* the clue, that will lead and direct the practisers of such excellencies to the heights of *free-masonry*, and while they adhere to them, will effectually secure them favour and esteem from every able and faithful brother, and the warmest approbation and satisfaction from their own hearts.





A P P E N D I X.

HAVING shewn at what *period* and on what *plan*, FREE-MASONRY first became a regular *institution*; I refer my readers to our book of excellent constitutions (which no *lodge* ought to be without) for a particular account of its progress in the various parts of the globe ever since. But as many may not have time and opportunity to consult so ample a relation, I shall for the benefit of *such*, take some notice *here* of the first establishment of masonry in this kingdom.

And notwithstanding the obscurity which envelops the history of the early ages of our country, various * circumstances contribute to prove that

* The remains of ancient architecture of much earlier date than the *Romans*, the usages and customs of the *Druid's*, so exactly agreeable to the usages of this *institution*, which probably they gathered from the *Magians*, &c.

free-masonry was introduced in *Britain* by the *first* inhabitants, and though many ancient records of this institution were either lost or destroyed in the wars of the *Saxons* and *Danes*, yet we are still possessed of ONE, which testifies that so far back as the reign of king *ATHELSTONE*, this fraternity were restored to, and confirmed in their ancient rights and privileges by a new charter or royal grant of that king, which is recorded in the old constitution, and relates that, “ King *ATHELSTONE*, the grandson of *ALFRED* the great, a mighty architect, the first anointed king of England, and who translated the Holy Bible into the Saxon tongue, when he had brought the land into rest and peace, built many great works, and encouraged many masons from *France*, who were appointed overseers thereof, and brought with them the *charges* and *regulations* of the lodges, preserved since the *Roman* times, who also prevailed with the king to improve the constitution of the *English* lodges, according to the foreign model, and to encrease the wages of *working* masons. That the said king’s brother, prince *Edwin*, being taught *masonry* and taking upon him the charges of a *master-mason*, for the love he had to the said craft, and the honourable principles whereon it is founded, purchased a *free charter* of his father for the *masons* to have a correction among themselves, (as it was anciently expressed,) or a freedom and power to regulate themselves, to
amend

amend what might happen amifs within the craft, and to hold a yearly communication, and general affembly.

That accordingly prince *Edwin*, fummoned all the mafons in the realm, to meet him in a congregation at *York*, in *June*, *A. D.* 926. who came and compofed a general or grand lodge, of which he was Grand Master: And having brought with them all the old writings and records of the craft extant, fome in *Greek*, fome in *Latin*, fome in *French*, and *other* languages, from the contents thereof, that affembly framed the *constitutions* and *charges* of an *Englifh* lodge, made a law to preferve and obferve the fame in all time coming, and ordained good pay for the working mafons.”

And the craft was greatly encouraged by the *Saxon* and *Danifh* monarchs, and other eminent and wealthy perfonages in fucceeding ages ; and wholefome *laws* and *regulations* were occasionally made and eftablifhed to promote and render permanent the profperity, honour and harmony of the fraternity. For it is alfo recorded, that in the glorious reign of king *Edward* the *third*, who became the patron of *arts* and *fcience*s, the *charges* and *regulations* of mafons were, “ revised and meliorated, and feveral new regulations were ordained ;” from which time to the reign of king *Henry* the *fixth*, mafonry continued in a flourishing ftate, *lodges* and *communications* being more frequently held than ever, and tran-

quility, joy and felicity, univerſally abounded amongſt them.

This happy ſituation of the ſociety proved a ſufficient incitement with the *commons* of that day to attempt its overthrow, by a general ſuppreſſion of their *lodges* and *communications*; and taking advantage of the king's minority, in the *third* year of his reign, and the *fourth* of his age, an act was paſſed to prohibit, *their confederating in chapters or congregations*. But the prudent and upright deportment of the *brotherhood*, and the excellence of their principles, precepts, and regulations, had gained them ſuch univerſal eſteem, and good-will, that this *ſevere* edict, the effect of *envy* and *malevolence* in this arbitrary ſet of men, was never once executed, nor did it in the leaſt intimidate the maſons from holding their aſſemblies, or cauſe them to take any ſteps to get it repealed; conſcious of their own integrity, they dreaded not its force; on the contrary, we find, that in the minority of the ſame king, a very reſpectable lodge was held at *Canterbury*, and that a coat of arms, much the ſame with that of the London company of freemen-maſons, was uſed by them; whence it is natural to conceive, that the ſaid company is deſcended of the *ancient fraternity*; and that in former times, no man was made *free* of that *company*, until he was initiated in ſome lodge of *free and accepted maſons*, as a neceſſary qualification.

fication*. And it not only appears, that before the troubles which happened in the reign of this unfortunate prince, *free-masons* were universally esteemed, but even king *Henry* himself was made a mason in the year 1442, and many Lords and gentlemen of the court, after his example, solicited and obtained admission into the fraternity. And by *what follows*, we find how very intent this prince was to acquire some knowledge of the fundamental principles, history and traditions of the *Royal Art*, even *before* he was initiated; and from whence may also be gathered many of the original principles of the *ancient society*, on which the institution of *free-masonry* was ingrafted.

No doubt but every reader will feel some satisfaction in looking over this antique relation, though none more so than the *true and faithful brother*, in observing the glimmering conjectures of an *unenlightened* person, upon the fundamental principles, history and traditions of the *royal art*, though a philosopher of as great merit and penetration as this nation ever produced.

* This is the constant practice at this day amongst the *operative masons* in our sister kingdom, *Scotland*.

A letter from the learned Mr. John Locke, to the right Hon. Thomas Earl of Pembroke, with an old manuscript on the subject of free-masonry.

My Lord,

6th May, 1696.

I Have at length, by the help of Mr Collins procured a copy of that M.S. in the Bodleian library, which you were so curious to see: and, in obedience to your Lordship's commands, I herewith send it to you. Most of the notes annexed to it, are what I made yesterday for the reading of my lady Masham, who is become so fond of masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity.

The M. S. of which this is a copy, appears to be about 160 years old; yet (as your lordship will observe by the title) it is itself a copy of one yet more ancient by about 100 years: for the original is said to have been the hand-writing of K. Henry VI. Where that prince had it is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the king) of some one of the brotherhood of masons; among whom he entred himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them: But I must not detain your lordship longer by my preface from the thing itself.

Certayne

Certayne questyons, with awnsweres to the same, concerning the mystery of maconrye; writtene by the bande of kynge Henrye the sixtbe of the name, and faithfullye copyed by me (1) Johan Leylande antiquarius, by the commaunde of his (2) highnesse.

They be as followeth,

Quest. **W**HAT mote ytt be? (3)
Answ. Ytt beeth the skylle of nature, the understondyng of the myghte that ys hereynne, and its sondrye werckynge; sonderlyche, the skylle of rectenyngs, of waightes and metynges, and the treu manere of faconyng al thynges for mannes use, headlye, dwellynges, and buyldynges of alle kindes, and al odher thynges that make gudde to manne.

(1) *John Leland* was appointed by Henry VIII. at the dissolution of monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labour and industry.

(2) *His highnesse*, meaning the said king Henry VIII. Our kings had not then the title of majesty.

(3) *What mote ytt be?* That is, what may this mystery of masonry be? The answer imports, that it consists in natural, mathematical and mechanical knowledge. Some part of which (as appears by what follows) the masons pretend to have taught the rest of mankind, and some part they should conceal.

Quest.

Quest. Where dyd ytt begyne ?

Anfw. Ytt dyd begynne with the (4) fyrste menne yn the este, whych were before the (5) ffyrste manne of the west, and comynge westlye, ytt hathe brought herwyth alle comfortes to the wylde and comfortlesse.

Quest. Who dyd brynge ytt westlye ?

Anfw. The (6) Venetians, whoo beyng grate merchandes, comed ffyrst ffromme the este ynn Venetia, for the commodytye of marchaundyfyng beith este and weste, bey the redde and myddlelonde sees.

Quest. Howe comede ytt yn Engelonge ?

(4) (5) *Fyrste menne yn the Este, &c.* It should seem by this that masons believe there were men in the east before Adam, who is called the ffyrste manne of the west; and that arts, and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain that Europe and Africa (which in respect to Asia, may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in China, and the Indies.

(6) *The Venetians, &c.* In the time of monkish ignorance it is no wonder that the Phenicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phenicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts.

Anfw.

Anfw. Peter Gower (7) a Grecian, journeyedde ffor kunnyng yn Egypte, and yn Syria, and yn everyche londe whereas the Venetians hadde plauntedde maconrye, and wynnynge entraunce yn al lodges of maconnes, he lerned muche, and returnedde, and woned yn Grecia magna (8)

(7) *Peter Gower.* This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name: But as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis, he never dreamt of. We need only consider the French pronunciation of his name, Pythagore, that is Petagore, to conceive how easily such a mistake might be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned; and that he was initiated into several different orders of priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also, made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years silence. He is supposed to be the inventor of the XLVII. proposition of the first book of Euclid, for which, in the joy of his heart, it is said he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus; and was certainly a most wonderful man. See his life by Dion Hall.

(8) *Grecia Magna*, a part of Italy formerly so called, in which the Greeks had settled a large colony.

wachfyng,

wachfyngē, and becommynge a myghtye (9) wyfeacre, and greatlyche renowned, and her he framed a grate lodge at Groton (10) and makēd many maconnes, some whereoffe dyd journeye yn Fraunce, and makēd many maconnes, wherefromme, yn proceſſe of tyme, the arte paſſed yn Engelonde.

Queſt. Dothe maconnes deſcouer here artes unto odhers ?

Anſw. Peter Gower whenne he journeyedde to lernne, was ffyrſte (11) made, and anonne techēdde ; eyenne ſoe ſhulde all odhers beyn recht. Natheleſs (12) maconnes hauethe always yn eveyche tyme from tyme to tyme communycatedde
to

(9) *Wyfeacre.* This word at preſent ſignifies ſimpleton, but formerly had a quite contrary meaning. *Weifager* in the old Saxon, is philoſopher, wiſeman or wizard, and having been frequently uſed ironically, at length came to have a direct meaning in the ironical ſenſe. Thus, *Duns Scotus*, a man famed for the ſubtility and acutenes of his underſtanding, has by the ſame method of irony, given a general name to modern dunces.

(10) *Groton.* Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

(11) *Fyrſte made.* The word *made* I ſuppoſe has a particular meaning among the maſons : perhaps it ſignifies, initiated.

(12) *Maconnes haueth communycatedde, &c.* This paragraph hath ſomething remarkable in it. It contains a juſtification
of

to mankynde soche of her secrettes as general-lyche myghte be usefulle; they haueth keped backe soche allein as shulde be harmefulle yff they comed yn euylle haundes, oder soche as ne myghte be holpyng wythouten the techynges to be joinedde herwythe in the lodge, oder soche as do bynde the freres more strongelyche togeder, bey the proffytte and commodytie comyng to the confrerie herfromme.

Quest. Whatte artes haueth the maconnes techedde mankynde?

Answ. The artes (13) agricultura, architectura astronomia, geometria, numeres, musica, poese, kymistry, governmente, and relygyonne.

Quest. Howe commethe maconnes more teachers than odher menne;

Answ. The hemfelfe haueth allein in (14) arte
of

of the secrecy so much boasted of by masons, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

(13) *The arts, agriculture, &c.* It seems a bold pretence this of the masons, that they have taught mankind all these arts. They have their own authority for it; and I know not how we shall disprove them. But what appears most odd, is, that they reckon religion among the arts.

(14) *Arte of ffynding neue artes.* The art of inventing arts, must certainly be a most useful art. My lord Bacon's *Novum Organum* is an attempt towards something of the same

of fynding neue artes, whyche arte the ffyrste maconnes receaued from Godde; by the whyche they fyndethe whatte artes hem plesetlie, and the treu way of techynge the same. Whatt odher menne doethe ffynde out, ys onelythe bey chaunce and therfore but lytel I tro.

Quest. Whatt dothe the maconnes concele and hyde?

Ans. They concelethe the art of ffyndynge neue artrrs, and thattys for her own proffytte, and (15) preise: They concelethe the art of kepyng (16) secrettes, thatt soe the worlde mayeth no-thinge concele from them. They concelethe the art of wunderwerckynge, and of foresayinge thynges to come, thatt so thay fame artes may not be ufedde of the wyckedde to an euyell.

kind. But I much doubt, that if ever the mafons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be applied in all the sciences, generally, as algebra is in numbers, by the help of which, new rules of arithmetic are, and may be found.

(15) *Preise.* It seems the mafons have great regard to the reputation as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honour to the professors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of mankind.

(16) *Arte of kepyng secrettes.* What kind of an art this is, I can by no means imagine. But certainly such an art the mafons

euyell ende; they also concelethe the (17) arte of chaunges, the wey of wynnyng the facultye (18) of Abrac, the skylle of becommynge gude and perfyghte wythouten the holpynges of fere, and hoie; and the uniuerselle (19) longage of maconnes.

macons must have: For though, as some people suppose, they should have no secret at all, even that must be a secret which being discovered would expose them to the highest ridicule: and therefore it requires the utmost caution to conceal it.

(17) *Arte of chaunges.* I know not what this means, unless it be the transmutation of metals.

(18) *Facultye of Abrac.* Here I am utterly in the dark.

(19) *Uniuerselle longage of maconnes.* An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the macons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly in a condition to be envied: But we are told, that this is not the case with all macons; for though these arts are among them, and all have a right and opportunity to know them, yet some want capacity, and others industry to acquire them. However, of all their arts and secrets, that which I desire most to know is, *The skyle of becommynge gude and perfyghte*; and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, "The better men are, the more they love one another." Virtue having in itself something so amiable as to charm the hearts of all that behold it.

Quest. Wylle he teche me thay fame artes ?

Answ. Ye shalle be techedde yff ye be warthy, and able to lerne.

Quest. Dothe all maconnes kunne more then odher menne ?

Answ. Not so. Thay onlyche haueth recht and occasyonne more then odher menne to kunne, but manye doeth fale yn capacity, and manye more doth want industrye, thatt ys pernecessarye for the gaynyngge all kunnyngge.

Quest. Are maconnes gudder men then odhers ?

Answ. Some maconnes are not so vertuous as some other menne ; but yn the moste parte, thay be more gude than they woulde be yf thay war not maconnes.

Quest. Doth maconnes love eidther odher myghtylye as beeth sayde ?

Answ. Yea verylyche, and yt may not odherwife be : For gude menne and treu, kennyngge eidher odher to be foche, doeth always love the more as thay be more gude.

Here endethe the questyonnes, and awnswers.

I know not what effect the sight of this old paper may have upon your lordship ; but for my own part I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly. I am,

My Lord,

Your Lordship's most obedient,

And most humble servant,

JOHN LOCKE.

A Glossary to explain the old words in the foregoing manuscript.

<i>ALLEIN</i> , only	<i>Myddlelonde</i> , Mediter-
<i>Alweys</i> , always	ranean
<i>Beithe</i> , both	<i>Myghte</i> , power
<i>Commoditye</i> , conve-	<i>Occasyonne</i> , opportu-
niency	nity
<i>Confrerie</i> , fraternity	<i>Oder</i> , or
<i>Faconnyng</i> , forming	<i>Onelyche</i> , only
<i>Fore-sayinge</i> , prophe-	<i>Pernecessarye</i> , absolutely
cyng	necessary
<i>Freres</i> , brethren	<i>Preise</i> , honour
<i>Headlye</i> , chiefly	<i>Recht</i> , right,
<i>Hem plesethe</i> , they	<i>Reckenyngs</i> , numbers
please	<i>Sonderlyche</i> , particularly
<i>Hemselfe</i> , themselves	<i>Skylle</i> , knowledge
<i>Her</i> , there, their	<i>Wackfyng</i> , growing
<i>Hereynne</i> , therein	<i>Werck</i> , operation
<i>Herwyth</i> , with it	<i>Wey</i> , way
<i>Holpyng</i> , beneficial	<i>Whereas</i> , where
<i>Kunne</i> , know	<i>Woned</i> , dwelt
<i>Kunnyng</i> , knowledge	<i>Wunderwerckyng</i> ,
<i>Make gudde</i> , are bene-	working miracles
ficial	<i>Wylde</i> , savage
<i>Metynge</i> , measures	<i>Wynnyng</i> , gaining
<i>Mote</i> , may	<i>Ynn</i> , into

It would be next to an impossibility to enumerate all the Royal, Noble, and Eminent personages, who have thought it no diminution of their dignities to protect and patronize the *craft*, and to preside as GRAND MASTERS over the fraternity in different parts of the globe. However, the following catalogue of those who have sat in SOLOMON'S chair in *this* kingdom*, together with their DEPUTIES and *provincial* GRAND MASTERS for near 50 years past, may not be unacceptable to the reader, and at the same time must put to silence and shame any who look upon *free-masonry*, as a trifling institution.

1721. *John Montague*, duke of Montague, grand master.

John Beal, doctor of physick, deputy grand master.

1722. *Philip Wharton*, duke of Wharton, grand master

J. Theo. Desaguliers, L. L. D. and F. R. S. deputy grand master.

1723. *F. Scott*, E. of Dalkieth, late duke of Buccleugh, grand master.

J. Theo. Desaguliers, L. L. D. and F. R. S. deputy grand master.

1724. *C. Lenox*, duke of Richmond, Lenox, and Aubigny, grand master.

* For the Grand Masters in *Scotland*, Vide. further on.
Martin

Martin Folkes, Esq; deputy grand master.

1725. *J. Hamilton*, Lord Paisley, now E. of Abercorn, grand master.

J. Theo. Desaguliers, L. L. D. and F. R. S. deputy grand master.

1726. *William Obrian*, earl of Inchiquin, grand master.

William Cowper, Esq; deputy grand master.

1727. *Henry Hare*, lord Coleraine, grand master.

Alexander Chocke, Esq; deputy grand master.

1728. *James King*, Lord Kingiton, grand master.

Nathaniel Blackerby, Esq; deputy grand master.

1729-30. *Thomas Howard*, duke of Norfolk, grand master.

Nathaniel Blackerby, Esq; deputy grand master.

1731. *T. Cooke*, Ld. Lovel, afterwards E. of Leicester, grand master.

Thomas Batson, Esq; deputy grand master.

1732. *Anthony Brown*, lord Visc. Montacute, grand master.

Thomas Batson, Esq; deputy grand master.

1733. *James Lyon*, earl of Strathmore, grand master.

Thomas Batson, Esq; deputy grand master.

1734. *John Lindsay*, E. of Crawford, premier earl of Scotland, grand master.

Sir Cecil Wray, Bart. deputy grand master.

1735. *Thomas Thynne*, Ld. Visc. Weymouth, grand master.

John Ward, Esq; deputy grand master.

1736 *John Campbell*, earl of Loudoun, grand master.

John Ward, Esq; deputy grand master.

1737. *Edward Bligh*, earl of Darnley, grand master.

John Ward, Esq; deputy grand master.

1738. *H. Bridges*, marq. of Carnarvon, now D. of Chandos, grand master.

John Ward, Esq; deputy grand master.

1739. *Robert Raymond*, lord Raymond, grand master.

William Græme, Dr. of physick, deputy grand master.

1740. *John Keith*, earl of Kintore, grand master.

William Græme, Dr. of physic, deputy grand master.

1741-2. *J. Douglass*, E. of Morton, Kt. of the thistle, grand master.

Martin Clare, M. A. and F. R. S. deputy grand master.

1743-4. *John Ward*, now lord Viscount Dudley and Ward, grand master.

Sir Robert Lawley, Bart, deputy grand master.

1745-6. *Thomas Lyon*, earl of Strathmore, grand master.

William Vaughan, Esq; deputy grand master.

1747-8. *James Cranstoun*, lord Cranstoun, grand master.

Edward Hody, Dr. of physick, and F. R. S. deputy grand master.

1749-50-1. *William Byron*, lord Byron, grand master.

Fotherley Baker, Esq; deputy grand master.

1752. *John Proby*, lord Carysfort, grand master.

Thomas Manningham, Dr. of physick, deputy grand master.

1754. *James Bridges*, marq. of Carnarvon, son and heir to Henry Duke of Chandos, formerly grand master, grand master.

Thomas Manningham, Dr. of physick, deputy grand master.

1757. *Sholto Charles Douglafs*, lord Aberdour, now earl of Morton, grand master.

Mr. John Revis, deputy grand master.

1762. *Washington Shirley*, earl Ferrers, grand master.

Mr. John Revis, deputy grand master.

1764. *Cadwallader*, lord Blaney, grand master.

Col. John Salter, deputy grand master.

1767. *Henry Somerset*, Duke of Beaufort, grand master.

The Honourable Charles Dillon, Esq; deputy grand master.

DEPUTATIONS for PROVINCIAL GRAND-
MASTERS were granted,

In 1726, by Lord *Paisley*, grand master,
To Sir *Edward Mansell*, Baronet, for South Wales.
Hugh Warburton, Esquire, for North Wales.

In 1728, by Lord *Kingston*, grand master.
To *George Pomfret*, Esquire, for Bengal, in the
East-Indies.

1729, by the Duke of *Norfolk*, grand master.
To Captain *Ralph Farwinter*, for the East-Indies.
Monfieur Thuanus, for the circle of Lower
Saxony.

Mr. *Daniel Cox*, for New Jersey, in America.

In 1731, by Lord *Lovell*, late Earl of *Leices-*
ter, grand master.

To Captain *John Phillips*, for all the Ruffias.
Captain *James Commerford*, for the Province
of Andalusia, in Spain.

Sir *Edward Matthews* for Shropshire.

In 1734, by the Earl of *Crawfurd*, grand master.
To *Edward Entwizle*, Esquire for Lancashire.
Joseph Laycock, Esquire, for Durham.

Matthew Ridley, Esquire, for Northumberland.

In 1736, by the Earl of *Loudoun*, grand master.
To *Robert Tomlinson*, Esquire, for New-England.

John Hammerton, Esquire, for South Carolina.

David Creighton, M. D. for Cape Coast in
Africa.

In 1737, by the Earl of *Darnley*, grand master.
To *James Watson*, Esquire, for the Island of
Montferrat.

George Hamilton, Esquire, for the State of
Geneva.

Henry William Marshalch, Esquire, Hereditary
Mareschal of Thuringia, for Upper Saxony.

William Douglas, Esquire, for the Coast of
Africa and Islands of America, where no
particular deputation had been granted.

Richard Riggs, Esquire, for New York.

In 1738, by the Marquis of *Carnarvon*, now
Duke of *Chandois*, grand master.

To *William Herton*, Esquire, for the West
Riding of the County of York.

His Excellency Governor *Matthew*, for the
Leeward Islands.

In 1739, by Lord *Raymond*, grand master.

To the Marquis *Des Marches*, for Savoy and
Piedmont.

In 1740, by the Earl of *Kintore*, grand master.

To his Excellency *James Keith*, for all the Ruffias.

Matthew Albert Luttmann, Esquire, for Ham-
burgh, and the Circle of Lower Saxony.

Edward Rooke, Esquire, for the West Riding
of the County of York, in the room of
William Horton, Esq; deceased.

Thomas Baxter, Esquire, his Majesty's Attor-
ney-General, for the Island of Barbadoes,
and of all the Islands to the Windward
of Guardaloup. O 2 In

In 1742, by Lord *Ward*, now Viscount Dudley, grand master.

To Mr. *William Ratckdale*, for the County of Lancaster.

Ballard Beckford, *George Hynde*, and *Alexander Crawford*, Esquires, for the Island of Jamaica.

Thomas Oxnard, Esquire, for North America.

In 1744, by the Earl of *Strathmore*, grand master.

To *Alured Popple*, Esquire, for Bermudas,

In 1746, by Lord *Cranstoun*, grand master.

To Captain *Commins*, for Cape-Breton and Louifburgh.

In 1747, 1748, 1749, 1750, 1751, by Lord *Byron*, grand master.

To *William Allen*, Esquire, Recorder of Philadelphia, for Pensilvania, in America.

Count *Denneskiold Laurwig*, for Denmark and Norway.

Lieutenant Colonel *James Adolphus Oughton*, for the Island of Minorca.

Francis Goelet, Esquire, for the Province of New York.

In 1752, 1753, by Lord *Carysfort*, grand master.

To *William Pye*, Esquire, for the County of Cornwall.

James Montrifor, Esquire, for Gibraltar.

His Excellency Governor *Tinker*, for the Bahama Islands.

Sir *Robert de Cornwall*, Baronet, for the Counties of Worcester, Gloucester, Salop, Monmouth, and Hereford.

George

George Harrifon, Efquire, for the Province of New York.

Thomas Dorree, Efquire, for Guernfey, Jerfey, Alderney, Sark, and Arme, in the British Channel.

In 1754, 1755, by the Marquis of *Carnarvon*, grand mafter.

To *Peter Leigh*, Efquire, Chief Juftice of South Carolina, for South Carolina.

David Jones Gwynne, of Talliaries, Efquire, for South Wales, in the room of Sir Edward Manfell.

The Reverend and Honourable *Frances Byam*, D. D. for Antigua.

The Honourable *Roger Drake*, Efquire, at Bengal, for Eaft India.

Jeremiah Gridley, Efquire, for all North America, where no Provincial is appointed.

William Maynard, Efquire, for Barbadoes, and all other his Majesty's Iflands to the Windward of Guardaloup.

Edward Galliard, Efquire, for St. Euftatius, Saba, and St. Martin, Dutch Carribbee Iflands in America.

John Head, Gent. Collector of the Customs at Scilly, for Scilly, and the adjacent Iflands.

Jobft Anthony Hinuber, for all his Majesty's Dominions in Germany, with a Power to choofe Succeffors.

John Page, of Hawthorn, Efquire, for the County

County Palatine of Chester, and the City
and County of Chester.

In 1758, 1759, 1760, by Lord *Aberdour*,
grand master.

To *William Jarvis*, Esquire, for Antigua.

Edward Bacon, Esquire, for Norwich, and the
County of Norfolk.

James Bradford, Esquire, for the Bahama
Islands.

Gottfried Jacob Jenisch, M. D. for Hamburg
and Lower Saxony.

John Smith, Esq; for the County of Lancaster.

Grey Elliot, Esq; for Georgia.

In 1761, 1762, by Lord *Carysfort*, grand
master.

To *William Vaughan*, Esq; for North Wales.

John Lewis, for Andalusia, and places adjacent.

Benjamin Smith, Esquire, for Carolina.

Thomas Marriott Perkins, Esq; for the Mus-
queta Shore.

In 1763, by Earl *Ferrers*, grand master.

To *Cutting Smith*, Esq; for East India.

Thomas Marriott Perkins, Esq; for Jamaica.

In 1764, 1765, by Lord *Blaney*, grand master.

To Captain *John Blewitt*, for East India, where
no other is appointed.

Doctor *Dyonysius Manasse*, for Armenia.

George Augustus, Baron of Hammerstein, for
Westphalia.

James Tod, Esq; for Bombay.

Ernest Siegmund de Lestwitz, for the Dukedom of Brunfwick.

His Excellency *Robert Melville*, Esquire, for the Greater and Lesser Granadoes, St. Vincent, Dominica, Tobago, &c.

Millborne West, Esq; for Canada.

John Stone, Esquire, for Barbadoes.

John George Henry Count de Werthen, for Upper Saxony.

In 1767, by his Grace *Henry Duke of Beaufort*, grand master.

John Smith, Esq; (member of parliament) for Somersethire.


The honourable *Boyle Walsingham*, (member of parliament) for Kent.

J. J. De Vignoles, for foreign lodges, where no provincial is appointed.





An Account of the ESTABLISHMENT *of the*
PRESENT *Grand Lodge of* SCOTLAND.

 THE fraternity of FREE-MASONS in Scotland always owned their king and sovereign as their grand-master: To his authority they submitted all disputes that happened amongst the brethren. When not a *mason* himself, he appointed one of the brethren to preside as his deputy at all their meetings, and to regulate all matters concerning the *craft*. Accordingly we find James I. 1430, that patron of learning, countenancing the lodges with his presence, “ as the royal grand-master ;
“ till he settled an yearly revenue of four pounds
“ Scots, to be paid by every master mason in
“ Scotland, to a grand master chosen by the
“ brethren, and approved of by the crown, one
“ nobly born, or an eminent clergyman, who
“ had his deputies in cities and counties ; and
“ every new brother at entrance paid him also a
“ fee. His office empowered him to regulate

“ in the fraternity what should not come under
 “ the cognizance of law-courts; to him appeal-
 “ ed both *mason* and *lord*, or the *builder* and
 “ *founder* when at variance, in order to prevent
 “ law-pleas; and in his absence they appealed to
 “ his deputy or grand-wardens that resided
 “ next to the premises.”

1441. William St. Clair, earl of Orkney and Caithness, baron of Roslin, &c. &c. got a grant of this office from king James II. He countenanced the lodges with his presence, propagated the royal art, and built the chapel of Roslin, that master-piece of Gothic architecture. Masonry now began to spread its benign influence through the country, and many noble and stately buildings were reared by the prince and nobles during the time of grand-master Roslin. By another deed of the said king James II. this office was made hereditary to the said William St. Clair, and his heirs and successors in the barony of Roslin: in which noble family it has continued without any interruption till of late years. The barons of Roslin have ever since continued to prove the patrons of masonry, in countenancing the lodges, determining in all matters of difference amongst the brethren, and supporting with becoming dignity the character of grand-master mason over all *Scotland*. They held their head court (or in mason style) assembled their grand lodge at Kilwinning in the west country, where it is presumed masons first began in Scotland to

hold regular and stated lodges. Nay, it is even alledged, that in this * place the royal art *first* made its appearance, and the brethren, meeting here with hospitality and protection, formed themselves into a lodge; and their peaceable behaviour, their hospitable and generous dispositions, recommending them to the notice of the country, they were soon associated by the great and wealthy from all parts. In process of time the craft became more numerous, and lodges more frequent throughout the country; the lodge of Kilwinning, under authority of the noble grand-masters, granting charters of erection and constitution to the brethren to form themselves into regular lodges, always under the proper provisions and restrictions, for their adhering to the strict principles of true old masonry, and preserving amongst themselves that harmony and union which ought, and always has subsisted amongst the fraternity.

Such continued to be the state of masonry, whilst the family of Roslin were in flourishing and prosperous circumstances: but that once opulent and noble family, through their too great generosity, falling back in the world, the present re-

* Those who mean any thing *more* by *Kilwinning* masons, than that they are of the body of masons, which *first* formed themselves into a regular institution at *Kilwinning*, must be mistaken. The *grand lodge* at *Edinburgh* always toast the lodge of *Kilwinning* as their *mother lodge*.

presentative William Sinclair of Roslin, Esq; (a real mason, and a gentleman of the greatest candour and benevolence, inheriting his predecessors virtues without their fortune) was obliged to dispoſe the eſtate; and, having no children of his own, was loth that the office of *grand-maſter*, now veſted in his perſon, ſhould become vacant at his death: more eſpecially, as there was but ſmall proſpect of the brethren of this country receiving any countenance or protection from the crown (to whom the office naturally reverted, at the failure of the Roslin family,) as in ancient days, our kings and princes continually reſiding in England.

Upon theſe conſiderations, (October 15, 1736.) having aſſembled the brethren of the lodges in and about Edinburgh, grand-maſter St. Clair repreſented to them how beneficial it would be to the cauſe of maſonry in general to have a grand-maſter, a gentleman or nobleman of their own country, one of their own electing, to patronize and protect the craft; and that, as hereditary *grand-maſter* over all Scotland, he had called this meeting, in order to condeſcend on a proper plan for electing of a *grand-maſter*; and that in order to promote ſo laudable a deſign, he propoſed to reſign into the hands of the brethren, or whomſoever they ſhould be pleaſed to elect, all right, claim, or title whatever, which he or his ſucceſſors have to reign as grand-maſter over the maſons in Scotland; and recommended to the

P. 2.

brethren,

brethren, to look out for a *nobleman* or *gentleman*, one of the craft, fit to succeed his *noble* predecessors, a man qualified to patronize and protect the society, and support the character of *grand-master* with the honour and dignity becoming that high station; and concluded with recommending to them unanimity, harmony, and brotherly love, in all their proceedings thereanent.

The brethren taking into consideration what the grand-master had above represented, resolved upon proper rules and regulations, to be observed in the election of a grand-master against *St. Andrew's* day next; and that they might not be said to take any step without the countenance and approbation of the more distant lodges, they ordered the following letter to be wrote to all the lodges throughout Scotland, inviting them to appear by themselves or proxies, in order to concur in promoting so laudable a scheme.

BRETHREN,

“ **T**HE four lodges in and about Edinburgh
 “ having taken to their serious considera-
 “ tion, the great loss that masonry has sustained
 “ thro’ the want of a grand-master, authorized
 “ us to signify to you, our good and worthy bre-
 “ thren, our hearty desire and firm intention,
 “ to chuse a grand-master for *Scotland*; and in
 “ order the same may be done with the greatest
 “ harmony, we hereby invite you (as we have
 “ done

“ done all the other regular lodges known by
 “ us,) to concur in such a great and good work,
 “ whereby it is hoped *masonry* may be restored
 “ to its ancient lustre in this kingdom: And
 “ for effectuating this laudable design, we hum-
 “ bly desire, that, betwixt and Martinmas day
 “ next, you will be pleased to give us a brotherly
 “ answer in relation to the election of a *grand-*
 “ *master*, which we propose to be on St. *An-*
 “ *drew's* day, for the first time, and ever there-
 “ after to be upon St. *John the Baptist's* day, or
 “ as the grand lodge shall appoint by the ma-
 “ jority of voices, which are to be collected
 “ from the masters and wardens of all the regu-
 “ lar lodges then present, or by proxy to any
 “ master-mason or fellow-craft in any lodge in
 “ *Scotland*: And the election is to be in *Mary's*
 “ *Chapel*. All that is hereby proposed is for
 “ the advancement and prosperity of masonry
 “ in its greatest and most charitable perfection.
 “ We hope and expect a suitable return; wherein
 “ if any lodge are defective, they have them-
 “ selves only to blame. We heartily wish you
 “ all manner of success and prosperity, and ever
 “ are, with great respect, your affectionate and
 “ loving brethren, &c.

(*Mary's Chapel*. Nov. 30. 1736.)

This day being appointed for the election of
 a *grand-master* and other officers to compose the
 grand lodge of *Scotland*, the following lodges
 appeared by themselves or proxies: viz.

Mary's

Mary's Chapel,	Strathaven,
Kilwinning,	Hamilton,
Canongate Kilwinning,	Lanerk,
Kilwinning Scots arms,	Dunfe,
Kilwinning Leith,	Kirkaldie,
Kilwinning Glasgow,	Journeymen masons,
	Edin.
Cupar of Fife,	Kirkentulloch,
Linlithgow,	Biggar,
Dumfermline,	Sanquhar,
Dundee,	Peebles,
Dalkieth,	Glasgow St. Mungo's,
Aitchefon's haven,	Greenock,
Selkirk,	Falkirk,
Inverness,	Aberdeen,
Lafmahego,	Canongate and Leith,
St. Bride's at Douglas,	Leith and Canong.
	Montrose.

When the lodge was duly met, and the rolls called over, there was produced the following resignation of the office of grand-master, by William St. Clair of Roslin, Esq; in favour of the brethren, or whomsoever they should be pleased to elect to that high office.

“ **I** William St. Clair of Roslin, Esq; taking
 “ to my consideration, that the masons in
 “ Scotland did, by several deeds, constitute and
 “ appoint William and Sir William St. Clairs of
 “ Roslin, my ancestors, and their heirs, to be
 “ their patrons, protectors, judges or masters;
 “ and

“ and that my holding or claiming any such ju-
 “ risdiction, right or privilege, might be preju-
 “ dicial to the *craft* and *vocation* of *masonry*,
 “ whereof I am a member ; and I being desirous
 “ to advance and promote the good and utility
 “ of the said craft of masonry to the utmost of
 “ my power, do therefore hereby, for me and
 “ my heirs, renounce, quit claim, overgive and
 “ discharge all right, claim or pretence that I,
 “ or my heirs, had, have, or any ways may have,
 “ pretend to, or claim, to be patron, protector,
 “ judge or master of the masons in Scotland, in
 “ virtue of any deed or deeds made and granted
 “ by the said masons, or of any grant or charter
 “ made by any of the kings of Scotland, to and
 “ in favours of the said William and Sir William
 “ St. Clairs of Roslin, my predecessors ; or any
 “ other manner of way whatsoever, for now
 “ and ever: And I bind and oblige me, and my
 “ heirs, to warrant this present renunciation and
 “ discharge at all hands : And I consent to the
 “ registration hereof in the books of council and
 “ session, or any other judges books competent ;
 “ therein to remain for preservation ; and there-
 “ to I constitute

my procurators, &c.

“ in witness whereof I have subscribed these pre-
 “ sents (written by David Maul writer to the
 “ signet) at Edinburgh, the twenty fourth day
 “ of November, one thousand seven hundred
 “ and *thirty six* years, before these witnesses,
 “ George Frazer deputy-auditor of the excise

“ in Scotland, master of the Canongate lodge
 “ and William Montgomery merchant in Leith,
 “ master of the Leith lodge.

WM. ST. CLAIR.

Geo. Frazer, Canongate Kilwinning, witness,
 Wm. Montgomery, Leith Kilwinning, witness.
 Which being read, was ordered to be recorded
 in the books to be hereafter kept in the grand
 lodge of *Scotland*.

After this the brethren proceeded to the election of a *grand-master*; and, in consideration of his noble and ancient family, for the zeal he himself had now shown for the good and prosperity of the craft, they thought they could not confer that high honour upon any brother better qualified, or more properly entitled, than William St. Clair of Roslin, Esq; whose ancestors had so long presided over the brethren, and had ever acquitted themselves with honour and with dignity. Accordingly,

By an unanimous voice, William St. Clair of Roslin, Esq; was proclaimed *grand-master-mason* of all *Scotland*, and being placed in the chair, was installed, saluted, homaged and acknowledged as such.

Now we come to those halcyon days, when masonry began to flourish in *Scotland* in harmony, reputation and numbers; and many noblemen and gentlemen of the first rank, besides other learned men, merchants, clergymen and tradesmen, desired to be admitted into the fraternity;

ternity; and finding a lodge to be a safe and pleasant relaxation from intense study or hurry of business, without politicks or party, took great pleasure and delight therein.

We shall now proceed to the recital of those *great* personages who have thought it their honour, to preside as grand-masters, or other officers of the grand lodge; and we congratulate the brethren on the happy prospect they still have of honourable and worthy brothers succeeding to SOLOMON'S chair, and presiding as grand-masters over them; under whose benign influence, may the craft continue to flourish and increase; may they be eminent and distinguished amongst mankind, for harmony and virtue, as belonging to a *society* dedicated for promoting these great and valuable purposes.

Nov. 30, 1736. *William St, Clair*, of Roslin, Esq; grand master.

Captain John Young, deputy grand master.

1737. *George earl of Cromarty*, grand master.

Captain John Young, deputy grand master.

1738. *John earl of Kintore*, grand master.

Captain John Young, deputy grand master.

1739. *James earl of Morton*, grand master.

Captain John Young, deputy grand master.

1740. *Thomas earl of Strathmore and Kinghorn*, grand master.

Captain John Young, deputy grand master.

1741. *Alexander earl of Leven*, grand master.

Captain John Young, deputy grand master.

1742. *William earl of Kilmarnock*, grand master.

Captain John Young, deputy grand master.

1743. *James earl of Weemys*, grand master.

Captain John Young, deputy grand master.

1744. *James earl of Murray*, grand master.

Captain John Young deputy grand master.

1745. *Henry David earl of Buchan*, grand master.

Captain John Young, deputy grand master.

1746. *William Nisbet of Dirleton, Esq;* grand master.

Major John Young, deputy grand master.

1747. *Francis Charteris of Amesfield, Esq;* grand master.

Major John Young, deputy grand master.

1748. *Hugh Seton of Touch, Esq;* grand master.

Major John Young, deputy grand master.

1749. *Thomas lord Erskine*, grand master.

Major John Young, deputy grand master.

1750. *Alexander earl of Eglinton*, grand master.

Major John Young, deputy grand master.

1751. *James lord Boyd*, grand master.

Colonel John Young, deputy grand master.

1752. *George Drummond, Esq;* grand master.

Charles Hamilton-Gordon, Esq; deputy grand master.

1753. *Charles Hamilton-Gordon*, grand master.

Joseph Williamson, Esq; deputy grand master.

1754. *James master of Forbes*, grand master.

David Dalrymple, Esq; deputy grand master.

1755. *Scholto Charles Douglas, lord Aberdour*, grand master.

George

George Fraſer, Eſq; deputy grand maſter.

1756. *Sholto Charles Douglas, lord Aberdour,*
grand maſter.

George Fraſer, Eſq; deputy grand maſter.

1757 *Alexander earl of Galloway,* grand maſter.

George Fraſer, Eſq; deputy grand maſter.

1758. *Alexander earl of Galloway,* grand maſter.

George Fraſer, Eſq; deputy grand maſter.

1759. *David earl of Leven,* grand maſter.

George Fraſer, Eſq; deputy grand maſter.

1760. *David earl of Leven,* grand maſter.

George Fraſer, Eſq; deputy grand maſter.

1761. *Charles earl of Elgin and Kincardine,*
grand maſter.

1763. *Alexander Erſkine, earl of Kelly,* grand
maſter.

1765. *James Stewart, Eſquire, Provost of Edin^{burgh}*
grand maſter.

1767 *The R. H. earl of Dalhousie,* grand maſter.

1769. *His excellency James Adolphus Oughton,*
Major General of the forces in Scotland,
grand maſter.

The *ſpirit, dignity, and decorum* with which the *craft* is conducted in our ſiſter-kingdom, *Scotland,* are truly great; and the *practice* of holding lodges in buildings erected *intirely* for that purpoſe; or, in ſpacious rooms in *private* houſes ſet apart for that uſe *ſolely,* (which univerſally prevails through the whole country) is highly commendable: muſt it not therefore give ſingu-

lar pleasure to every *good mason* in *this* kingdom, to find that *our* noble and worthy grand-master, (whose zeal for the dignity and prosperity of masonry never was exceeded by any of his predecessors) has proposed a plan for the laudable purpose of raising a *fund* to build a *hall*, and purchase jewels and furniture for the use of the GRAND LODGE, *independent* of the *fund* of *charity*? The reasons produced in support of this scheme are numerous; and, among *others*, those contained in the following letter are worthy of regard; and, notwithstanding this letter came to hand *previous* to the grand-master's proposal, still it may not be improper to insert it here, as it breathes the true spirit of masonry, and contains very reasonable arguments in support of this scheme, and also, as I am persuaded that *this treatise* will be read by many *masons*, who, on account of their not frequenting *lodges*, might otherwise remain unacquainted with so noble a design, and thereby lose the opportunity of gratifying themselves by contributing towards it.

To Mr. WELLINS CALCOTT,

Windsor October, 1st. 1768:

SIR and BROTHER,

I Understand we shall soon be favoured with your *masonic* treatise, and shall esteem myself

self obliged, if you will afford me *that* opportunity to *recall* the attention of our worthy brethren to an object which well deserves their serious consideration: I mean the erection of a commodious Building, for the particular as well as general assemblies of the society.

A proposal for this purpose was made in the reign of *Grand Master* FERRERS; but to whatever cause it then owed its miscarriage, I beg leave to promote so laudable an intention, by making the *necessity* and *utility* of it more generally known, through the means of your publication. I therefore take my pen, as an *auxiliary* to Mr. *Edmond*, who first *published* such a design; and though I am not acquainted with that gentleman, I honour him for his *zeal*, and approve *most* of his sentiments on this subject.

Is it not greatly to be lamented, that a *society* so numerous, and so highly honoured in its members, (being in a great degree composed of persons of rank and fortune) should, as oft as they have occasion for general meetings, be obliged to resort to taverns, or to hire halls of inferior communities, and those at the best, very ill adapted for *such* meetings; as all places must generally be, that are not particularly constructed for *our* purpose.

Give me leave to say, it reflects great dishonour on *this* country, justly stiled "the grand local standard of masonry." As Englishmen! we should blush to be told, that in every *other*
nation

nation in *Europe*, they hold their lodges in buildings erected and adorned for their particular use, and that only. I can appeal to your own experience of the *lodges* in our sister kingdom, *Scotland*, for *one* instance; of whose proceedings I have oft heard you make honourable mention, particularly taking notice that they assembled in buildings, which were their own property, set a part for that purpose alone, whereby they not only were secured from every danger of molestation, or the insults and disrespectful treatment of publicans, but accumulated *considerable* funds.

Besides! our meeting at the houses of publicans, gives us the air of a *Bacchanalian* society, instead of that appearance of *gravity* and *wisdom*, which our order *justly* requires.

How properly might it be remarked on such conduct, that as almost all the companies that resort with so much *formality* to the *city-balls*, have in view chiefly *feasting* and *jollity*. So *masons* assemble with an air of *festivity* at taverns, to perform the *serious duties* of their profession, under the regulations of *morality* and *philosophy*. Such a conduct in the eyes of every thinking man must appear, even on the first view, to be ridiculous and absurd, and I doubt not will be thought more so by every one who shall have the perusal of your intended treatise.

Some may imagine that the expence of the proposed building (if such as it really ought to be) will prove too great for the ability of the
society.

society. But I fancy *many* plans might be laid down that would render it no difficult undertaking to raise a sum sufficient for the purpose. *One*, I will beg leave to offer for the present, and shall be very happy in finding a better proposed and adopted.

There are at present under the constitution of *England*, near 400 lodges, some of which consist of 60, 70, 80, and even 100 members: not including those masons, who from a variety of causes do not belong, as subscribers, to any particular lodge; nevertheless retain their relation to, and respect for the society, and who of themselves, compose a very considerable number.

Perhaps it may be objected, there are many lodges that are not so numerous as what I have above set down; we will grant that, and take them on an average at 20 members each, which will give us the amount of 8000 masons who attend lodges. Now I would propose a VOLUNTARY SUBSCRIPTION, and to promote so *laudable a design*, it would be absurd to suppose any one would offer, *as a free gift*, less than five shillings, (many more) which will produce 2000*l.* No inconsiderable sum! Yet a *trifle*, compared to what might *modestly* be expected from that numerous catalogue of *Princes, Nobles*, and other *wealthy* persons who are of the society in most parts of the globe, and connected with the *English* constitution, who would *readily* and *liberally* contribute, as soon

as a proper plan was established, and application was made to them.

Nor let it be wrongly thought, beneath the dignity of our society, or especially the grand establishment of it in this Kingdom, to solicit such an aid from the *fraternity* under the *English* constitution in *other* countries; all masons regularly made under the constitution of the *Grand Master of England*, owe allegiance to the establishment *here*, and never fail of its protection and assistance. If therefore a scheme was settled on the above, or some other proper plan, there can be no doubt of effectually accomplishing this desirable *end*.

The *necessity* of such a building is universally acknowledged through the society; and a desire of seeing one erected, as generally prevails. Some time ago, indeed, a subscription was opened for the purpose of purchasing *furniture* suitable for the grand lodge: but the striking impropriety of procuring furniture, without *first* providing a place for its reception, put a stop at that time, to the progress of that affair; yet, notwithstanding the proceeding was *then* judged premature, the strongest assurances were given from every quarter of their chearful concurrence, if a proper building was *first* erected, to which they would *readily* contribute.

How wounding must it be to the *worthy* mason, acting under the authority of *our* grand master,

ter, to consider the accounts we daily receive from *travelling* brethren of the magnificence of the *grand lodges abroad*, whilst *that* in *England*, which in many respects is intituled to a preference in *dignity* of all others, is destitute of a building, their own, of any sort. But, not to rest it on these *general* accounts, permit me here to send you a particular description of the *banqueting* room belonging to the lodge of *St. John* at *Marseilles*; and from the magnificence and splendour of *that* room, to which they only *retire for refreshment*, may be formed some idea of the superior excellence of the *lodge room*.

I am convinced, Sir, the *intention* with which I give you this trouble, being an humble attempt to promote the honour and advantage of the society, will be a sufficient apology, with you, for desiring you will lay the foregoing sentiments before your numerous subscribers, who I earnestly hope will think seriously on the business alluded to, and, by a noble exertion of their generosity, snatch the glorious opportunity, [whilst we have the princes of the earth for our nursing fathers, and a nobleman of distinguished virtue, our *zealous* MOST WORSHIPFUL GRAND MASTER, that it may be recorded to the honour of our country and ourselves; by the *voluntary* subscription of the FREE AND ACCEPTED MASONS, in *our* day this much wanted structure was

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erected,

erected, for the acquisition of knowledge of the arts and sciences, and the cultivation of moral and social virtue.

I am, SIR, your affectionate brother,

JAMES GALLOWAY, P.M.

A DESCRIPTION of the Banqueting-Hall of the Lodge at Marfeilles, intituled, the Lodge of St. JOHN.

At the bottom of the hall, under a gilded canopy, the valences whereof are blue, fringed with gold, is a painting, which represents the genius of masonry supporting the portrait of the king of France, upon a pedestal, under which there is this inscription.

*Dilectissimo rege Monumentum
Amoris*

Latomi. Massilienses.

A genius seated below the pedestal, presents with one hand this inscription, and with the other the arms of the lodge, with their motto.

Deo regi et Patriæ fidelitas.

Above this is a genius which crowns the king.

To the right of this painting is placed another, representing the wisdom of SOLOMON, with this inscription above it,

*

Prudentia.

To

To the left is another, representing the courage of *St. John* the Baptist in remonstrating with *HEROD* upon his debaucheries. The inscription above it is,

Fortitudo.

The right side of the hall is ornamented with paintings of equal grandeur.

The *first* represents *JOSEPH* acknowledging his brethren, and pardoning them for the ill usage he had received from them, with this inscription,

Venia.

The *second* represents *JOB* upon the dunghill, his house destroyed, his fields laid waste by storm, his wife insulting him, and himself calm, lifting his hands towards heaven, with this inscription,

Patientia.

The *third* represents *St. PAUL* and *St. BARNABAS*, refusing divine honours at *Lystra*, with this inscription,

Humilitas.

The *fourth*, *JONATHAN*, when he warned *DAVID* to keep from the city, in order to avoid the danger which threatned his days, with this inscription,

Amicitia.

The *fifth*, *SOLOMON* surveying the works of the temple, and giving his orders for the execution

of the plan, which his father DAVID had left him of it, with this inscription,

Pietas.

The *sixth*, the charity of the Samaritan, with this inscription,

Charitas.

The *seventh*, St. PETER and the other apostles paying tribute to CÆSAR, by means of the piece of money found miraculously in the belly of a fish, with this inscription,

Fidelitas.

The left side of the hall contains three paintings.

The *first*, TOBIAS curing his father, with these words for the inscription,

Filiale Debitum.

The *second*, the father of the prodigal son, when he embraces him, and pardons his offences, with this inscription,

Paternus Amor.

The *third* represents the sacrifice of ABRAHAM, with this inscription,

Obedientia.

On each side the door are two paintings of equal grandeur.

One represents the apostles giving alms in common, the inscription,

Eleemosyna.

The *other* represents Lot, receiving the angels into his house, believing them to be strangers; the inscription is,

Hospitalitas.

The *four* corners of the hall are decorated with four *allegorical* pictures.

In *one* are represented two geniuses holding a large medal, in which are painted three pillars of a gold colour, with this motto,

Hic posuere Locum, Virtus, Sapientia, forma.

In *another*, two geniuses equally supporting a large medal, on which are represented three hearts set on fire by the same flame, united by the bond of the order, with this motto,

Pectora jungit Amor, Pietas que ligavit Amantes.

The two *others* are in the same taste, but supported by one genius only, being a smaller size. The medals represent,

The *first*, three branches, one of *olive*, another of *laurel*, and another of *myrtle*, with this motto,

Hic pacem mutuo damus accipimusque vicissim.

The *other* a level in a hand coming from heaven, placed perpendicularly upon a heap of stones of unequal forms and sizes, with this motto,

Equa lege sortitur insignes et imos.

ALL these paintings are upon a line; those which are placed opposite the windows are intirely in front. Over the inner door of entrance is

this

this inscription, in a painting which is displayed by a child,

S. T. O. T. A.

Varia hæc Virtutum Exempla Fraternæ Liberalitatis Monumenta D. V. & C. Latomi Massilienses, Fratribus quæ assequenda prebent, anno Lucis 5765.

The letters S. T. O. T. A. signify,
Supremo Totius Orbis Terrarum Architecto.

Each painting bears below it, the arms and blazon of the brethren who caused them to be painted.

Every space, from one column to another, forms an intercolumniation. Upon the middle of each pilaster, being twenty-four in number, are raised corbals in form of antique *Guaines*, upon which are placed the busts of great and virtuous men of Antiquity.

The curtains to the gilded canopy are in the *Italian* taste, and are *four* in number.

Three great branches of chrystal light this hall at proper times, and serve as an additional ornament.

This hall will contain sixty brethren, without making use of the *inside* of the horse-shoe table.

There are, *moreover*, two grand desert buffets, which take up a great space in the length.

FROM the foregoing *letter* and *description*, I shall take occasion to consider the *temples* of the *ancients*, their situation, form, &c. the perusal of which, I flatter myself, will afford both entertainment and *instruction* to the *intelligent mason*.

The *first generations* of men had neither temples nor statues for their gods, but worshiped towards heaven in the open air.

The *Persians*, even in ages when temples were common in all other countries, *not thinking the gods to be of human shape, as did the Greeks*, had no temples; they thought it absurd to confine the gods within walls, “ whose house and temple was this whole world,” to use the words of CICERO.

The *Greeks*, and most other nations, worshiped their gods on the tops of *high mountains*. STRABO observes, that the *Persians* had neither *images* nor *altars*, but only sacrificed to the gods on some *high place*.

The nations which lived near *Judea*, sacrificed also on the tops of mountains. BALAK, king of *Moab*, carried BALAAM to the top of *Babal*, and other mountains, to sacrifice to the gods, and curse *Israel* from thence. The same custom is attested in almost innumerable places of the sacred scriptures; I shall only add the following testimonies, whence the *antiquity* of this custom will appear. ABRAHAM was commanded by

God to offer ISAAC his son for a burnt-offering upon * *one* of the mountains in the land of *Moriab*; on which mountain DAVID afterwards erected an *altar*, and by sacrifice and prayer appeased the pestilence.

And on the *same* mountain, (mount *Moriab*) SOLOMON, by GOD's appointment, erected a *temple*, according to the model of the *tabernacle*, which MOSES, by divine instruction, built in the wilderness. In succeeding ages the *temples* were often built on the *summits* of *mountains*. Thus it is observed of the *Trojan* temples, in which HECTOR is supposed to have sacrificed. And both at *Athens* and *Rome* the most sacred temples stood in the most *eminent* parts of the city.

The *temples* of the ancients were built and adorned with all possible splendour and magnificence; no pains, no charges were spared upon them; this they did, partly out of the great respect they had for the GODS, to whom they thought nothing more acceptable, and, partly

* There were in the same tract of ground *three* hills, *Sion*, *Moriab*, and mount *Calvary*. On *Sion* was the city and castle of DAVID; on *Moriab* was the *temple*; and, on mount *Calvary* CHRIST was crucified. But *all* these three were generally called by the name of *Sion*; whence it is, that though the *temple* was built on *Moriab*, scripture speaks of it commonly as if it were upon mount *Sion*.

that they might create a reverence of the *deities*, in those who came to pay their devotions there. (Vide D. POTTER's *Antiq. of Greece*, vol. I. and his comment upon *Lycophron, ad. vers. 42.*

AS to the FORM of these ancient structures, they were built after that manner, which was thought most agreeable to the gods to whom they were designed to be dedicated : For as trees, birds, and other animals were esteemed sacred to particular deities, so almost every god had a form of *building* peculiar to himself, and which they imagined more acceptable to him than any other. For instance, the DORICK pillars were sacred to *Jupiter, Mars, and Hercules* : The IONICK to *Bacchus, Apollo, and Diana* : The CORINTHIAN to *Vesta* the virgin. It must be admitted that sometimes *all* these were made use of in the *same temple* ; but this was either in those temples which were sacred to *more* gods than one, or to some of those gods who were thought to preside over *several* things ; for the ancients believing that the world was governed by divine providence, ascribed the management of every particular affair to this or that *deity* : Thus MARS was thought to preside over *war* ; VENUS over *love* ; so MERCURY was the god of *merchants, orators, and thieves* ; MINERVA was the goddess of *warriors, scholars, artificers, &c.* Therefore, it is no wonder that in *some* of the temples dedicated to *her*, there were *three* rows

of *pillars*; the first of the DORICK, the second of the CORINTHIAN, the third of the IONICK order.

With respect to the SITUATION of their temples, VITRUVIUS informs us, Wherever they stood, if the place would permit, it was contrived, that the windows being open, they might receive the rays of the rising sun, (lib. VI. c. 5.) The *frontispiece* placed towards the *west*, and the *altars* and *statues* towards the *east*; so that they who came to worship might have their faces towards *them*, because it was an ancient custom of the *heathens* to worship with their faces towards the *east*. This is affirmed by CLEMENS of *Alexandria*, (Strom. VIII.) and HYGINUS, the *freed-man* of AUGUSTUS CÆSAR, (*De agrorum limit. Conf.* lib. I.) to have been the most ancient situation of temples; and that the placing the *front* of temples towards the *east* was only a device of latter ages. Nevertheless, the way of building temples towards the *east*, so as the doors being opened should receive the rays of the rising sun, was very ancient; (DION. THRAX.) and in later ages almost universal; most of the temples were then so contrived, that the entrance and statues should look towards the *east*, and they who paid their devotion towards the *west*, as we are expressly told by PORPHYRY, (*libro de Antro Nympharum.*) In the same manner the *eastern* nations commonly built *their* tem-

temples, as appears from the temples of the *Syrian goddess* in LUCIAN. The temple of *Memphis*, built by PSAMMENICUS, king of *Egypt*, in DIODORUS *the Sycilian*. That of *Vulcan* erected by another *Egyptian* king. (HERODOTUS, lib. II. &c.)

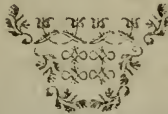
HENCE it appears, that the reason why the *heathens* erected their temples *east* and *west*, was to receive the rays of the rising sun, which *planet* many of *those* nations were accustomed to worship.

And we find the *tabernacle*, erected in the wilderness, and the *temple* at *Jerusalem*, as also most places of divine adoration in the present age, to be situated in the *same manner*, but *not* for the *same reason*: for we read that the *Jews* were forbid to worship with their faces towards the *east*: Accordingly, the *temple* had no avenue to it but *from the east*. So that in their *approach* to the temple, and during the time of their *adoration* therein, they had their faces towards the *west*, and their backs to the *rising sun*; which was done, according to the opinion of the best commentators, to prevent the people from worshipping the *sun and host of heaven*, a species of idolatry they were very prone to. And as they were by this means to be prevented from falling into that mode of idolatry in their worship, consequently the *reason* for situating the *tabernacle*, and (after that example) the *temple* could not be the *same*

which influenced the *heathens* in the situation of *their* temples. Therefore, we may reasonably account for *their* situation, by supposing that when the *tabernacle* was erected, MOSES, pursuing the practice of the *Egyptians*, who always inculcated their religious documents by means of *allegory* and *symbol*, foreseeing the difficulties which he would have to encounter before he should arrive in the promised land, and having already experienced the instability of the *Israelites*, caused the *tabernacle* to be erected *east* and *west*, to excite in *them* a firm reliance on the *omnipotence* of that GOD, who had then lately wrought so great a miracle in their favour, by causing a *wind* to blow first *east* and then *west*, whereby *they* safely escaped from the *Egyptians* upon dry land, even through the midst of *a sea*, which nevertheless overwhelmed and totally destroyed their pursuers. And as they were liable to meet with many distresses in their sojournment in the *wilderness*, so, as oft as they should behold the *situation* of the *tabernacle*, their *faith* might be strengthened, and by a firm reliance on ALMIGHTY GOD, they might be enabled to proceed with resolution and cheerfulness.

And as the *tabernacle* was at *that time* to be a constant exhortation to *them*, from that great instance of *Omnipotence*, to confide in GOD under all their embarrassments, so, the *temple*, afterwards built by SOLOMON, in the *same form and situ-*

situation, was to be a *lasting* monument to their *posterity*, of the mighty works the LORD had performed in conducting their *fore-fathers* out of their captivity into the promised land. And *this* also may be deemed a very sufficient reason, why places for *Christian* worship, after the pattern of the said *tabernacle* and *temple*, have ever been, and still are, generally erected in the *same* manner; for as *human* creatures *we*, as well as our *fore-fathers*, stand in need to be *continually* reminded of our *weakness*, and a necessary constant dependance, on an *omnipotent* and *all-gracious* BEING.



The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be clearly documented and supported by appropriate evidence. This includes receipts, invoices, and other relevant documents that can be used to verify the accuracy of the records.

In addition, the document highlights the need for regular audits and reviews. By conducting these checks frequently, any discrepancies or errors can be identified and corrected promptly. This helps to ensure the integrity and reliability of the financial data being recorded.

Furthermore, the document stresses the importance of transparency and accountability. All transactions should be recorded in a clear and concise manner, making it easy for anyone reviewing the records to understand the details. This level of openness is essential for building trust and confidence in the financial reporting process.

Finally, the document concludes by reiterating the significance of diligent record-keeping. It serves as a foundation for sound financial management and decision-making. By following these guidelines, individuals and organizations can ensure that their financial records are accurate, complete, and reliable.

THE
D U T I E S
O F A
F R E E - M A S O N,
I N
S E V E R A L C H A R G E S,
D E L I V E R E D

In *regular* LODGES, held under the Con-
stitution of the GRAND-MASTER
of ENGLAND.

*Honour all men. Love the Brother-hood. Fear God.
Honour the King.*

I PET. ii. v. 17.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 309

LECTURE 1

1. Introduction to Quantum Mechanics

2. The Schrodinger Equation

3. The Heisenberg Uncertainty Principle

4. The Harmonic Oscillator



A CHARGE, delivered to the Members of
 the Lodge of FREE and ACCEPTED MASONS,
 held at the Castle-inn, MARLBOROUGH, at a
 Meeting for the Distribution of CHARITY to
 twenty-four poor People, at which most of the
 LADIES in Marlborough were present, Sept.
 11, A. L. 5769.

By THOMAS DUNCKERLY, Esq;
 Right Worshipful Provincial Grand Master over
 the LODGES in Hampshire, and Right Wor-
 shipful Master of that LODGE.

Blessed is he that considereth the POOR.

Psalms xli. v. i.

BRETHREN,

IT is with the greatest satisfaction I
 meet you here in the cause of *charity* :
Charity is the basis of *our* order ; it is
 for this purpose we have a Grand
 Lodge at *London*, another at *Edinburgh*, and a
 third at *Dublin*. Lodges are now held on every

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part

part of this globe, and charities are collected and sent to the respective *grand* lodge of each kingdom or state: *there* the distressed brethren apply and find relief: nor is any exception made to difference of country or religion.

For, as in the sight of God we are all equally his children, having the same common parent and preserver—so we, in like manner, look on *every* free-mason as our brother; nor regard where he was born or educated, provided he is a good man, an honest man, which is “the noblest work of God.”

A laudable custom prevailed among our ancient brethren; after they had sent their donations to the *general* charities, they considered the distressed of those in *particular* that resided in their respective neighbourhoods, and assisted them with such a sum as could be conveniently spared from the *lodge*. In humble imitation of this masonic principle, I recommend the present charity to your consideration; to which you readily and unanimously consented. The sum is, indeed, but small: yet, when it is considered that this lodge is in its infant state; having been constituted little more than three months: I hope, as the widow's mite was acceptable, *this* act of ours will be considered, not with respect to the sum, but the principles by which we are influenced.

I have told you in the *lodge*, and I repeat it now, that *brotherly-love*, *relief*, and *truth*, are the
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the grand principles of masonry, and as the principal part of the company are unacquainted with the original intention of this society, it may be proper for their information, and your instruction, that I explain those principles, by which it is our duty in particular to be actuated.

By *Brotherly-love*, we are to understand that generous principle of the soul, which respects the human species as one family, created by an all-wise Being, and placed on this globe for the mutual assistance of each other.—It is this attractive *principle*, or power, that draws men together and unites them in bodies politic, families, societies, and the various orders and denominations among men. But as most of these are partial, contracted or confined to a particular country, religion, or opinion; *our* order, on the contrary, is calculated to unite mankind as one family: High and low, rich and poor, one with another; to adore the same God, and observe his law. All worthy members of this society are free to visit every lodge in the world; and though he knows not the language of the country, yet by a silent universal language of our own, he will gain admittance, and find that *true* friendship, which flows from the brotherly-love I am now describing.

At that peaceable and harmonious meeting he will hear no *disputes* concerning religion or politics; no *swearing*; no *obscene, immoral*, or

ludicrous discourse; no other contention but who can work best, who can agree best.

To subdue our passions, and improve in useful scientific knowledge; to instruct the younger brethren, and initiate the unenlightened, are principal duties in the lodge: which, when done, and the word of God is closed, we indulge with the song and chearful glass, still observing the same decency and regularity, with strict attention to the golden mean, believing with the poet, that

God is paid when man receives,

T' enjoy is to obey.

Let me travel from *east* to *west*, or between *north* and *south*, when I meet a *true* brother I shall find a friend, who will do all in his power to serve me, without having the least view of self-interest: and if I am poor and in distress, he will relieve me to the utmost of his power, interest, and capacity. This is the second grand principle: for, *relief* will follow where there is brotherly-love.

I have already mentioned our general charities as they are at present conducted; it remains now that I consider particular donations given from private lodges, either to those that are not masons, or to a brother in distress. And first, with respect to a charity like this before us; perhaps it is better to be distributed in small sums, that more may receive the benefit, than to give

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it in larger fums, which would confine it to few.

With regard to a brother in diftrefs, who fhould happen to apply to this *lodge*, or any *particular* member for relief, it is neceffary that I inform you in what manner you are to receive *him*. And here I cannot help regretting, that fuch is the depravity of the human heart, there is no religion or fociety free from bad professors, or unworthy members, for as it is impoffible for us to read the heart of man, the beft regulated focieties may be impofed on, by the infinuations of the artful, and hypocrify of the abandoned. It fhould therefore by no means leffen the dignity and excellency of the *royal craft*, becaufe it is our misfortune to have bad men among us, any more than the purity and holinefs of the *Chriftian* religion fhould be doubted, becaufe too many of the wicked and profligate approach the holy altar.

Since, therefore, thefe things are fo : be careful whenever a brother applies for relief, to examine ftrictly whether he is worthy of acceptance : enquire the *caufe* of his misfortunes, and if you are fatisfied they are not the result of *vice* or *extravagance*, relieve him with fuch a fum as the lodge fhall think proper, and affift him with your intereft and recommendation, that he may be employed according to his capacity, and not *eat the bread of idlenefs*. This will be acting con-

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sistent with TRUTH, which is the *third* grand principle of masonry.

TRUTH is a divine attribute, and the foundation of all masonic virtues : to be *good men and true*, is part of the first great lesson we are taught ; and at the commencement of our freedom, we are exhorted to be fervent and zealous in the practice of *truth* and *goodness*. It is not sufficient that we walk in the light, unless we do the *truth*. All hypocrisy and deceit must be banished from us—Sincerity and plain dealing compleat the harmony of the brethren, within and without the lodge ; and will render us acceptable in the sight of that great Being, *unto whom all hearts are open, all desires known, and from whom no secrets are hid*. There is a charm in *truth* that draws and attracts the mind continually towards it : the more we discover, the more we desire, and the great reward is, *wisdom, virtue, and happiness*. This is an edifice founded upon a rock, which malice cannot shake, or time destroy, What a secret satisfaction do we enjoy, when in searching for truth, we find the *first principles* of useful science, still preserved among us, as we received them, by *oral* tradition from the earliest ages ; and we also find this truth corroborated by the testimonies of the best and greatest men the world has produced. But this is not all ; the *sacred* writings confirm what I assert ; the sublime part of our ancient mystery being

being there to be found; nor can any *Christian* brother be a *good* mason that does not make the word of *God* his first and principal study.

I sincerely congratulate you on the happy establishment of this lodge, and the prospect you have of its utility and permanency, by the choice you have made of members capable to conduct it. Let wisdom direct you to contrive for the best.—Strengthen the cause of masonry, by mutual friendship, which is the companion and support of fraternal love, and which will never suffer any misunderstanding to inflame a brother, or cause him to behave unbecoming a member of our peaceable and harmonious society. Let us then resolve to beautify and adorn our order, by discharging the duties of our respective stations, as good subjects, good parents, good husbands, good masters, and dutiful children; for by so doing, we shall put to silence the reproaches of foolish men. As you know these things, brethren, happy are ye if ye do them; and thrice happy shall I esteem it to be looked on as the founder of a society in *Marlborough* whose grand principles are, brotherly-love, relief, and truth.

Let us consider these poor persons as our brothers and sisters, and be thankful to Almighty God, that he has been pleased to make us his instruments of affording them this small relief; most humbly supplicating the GRAND ARCHITECT OF THE UNIVERSE, *from whom all holy desires, all good counsels, and all just works do proceed,*

ceed, to bless our undertaking, and grant that we may *continue* to add some little comfort to the *poor* of this town.

Next to the *Deity*, whom can I so properly address myself to, as the most beautiful part of the creation ?


You have heard, *Ladies*, our grand principles explained, with the instructions given to the brethren ; and I doubt not but at other times you have heard many disrespectful things said of this society. Envy, malice, and all uncharitableness will never be at a loss to decry, find fault, and raise objections to what they do not know. How great then are the obligations *you* lay on this lodge ! with what superior esteem, respect, and regard, are we to look on every lady present, that has done us the honour of her company this evening. To have the sanction of the *fair* is our highest ambition, as our greatest care will be to preserve it. The virtues of humanity are peculiar to your sex ; and we flatter ourselves, the most splendid ball could not afford *you* greater pleasure, than to see the human heart made happy, and the *poor* and *distrest* obtain present *relief*.



A CHARGE, delivered in St. George's Lodge
at TAUNTON in the County of SOMERSET, on
the Feast of St. JOHN the Baptist, A. L. 5765,
A. D. 1765.

By the Right Worshipful Brother JOHN
WHITMASH, on his resigning the chair.

Worthy BRETHREN,

 PROVIDENCE having placed
me in such a sphere in life, as to
afford me but little time for spe-
culation, I cannot pretend to have
made mankind my particular study; yet, this I
have observed, that *curiosity* is one of the most
prevailing passions in the human breast. The
mind of man is kept in a perpetual thirst after
knowledge, nor can he bear to be ignorant of
what he thinks others know. Any thing *secret* or
new immediately excites an uneasy sensation,
and becomes the proper fuel of curiosity, which
will be found stronger or weaker in proportion

to the time and opportunities that individuals have for indulging it. It is observable further, that when this passion is excited, and not instantly gratified, instead of waiting for better intelligence, and using the proper means of removing the darkness that envelops the object of it, we precipitately form ideas which are generally in the extremes. If the object promotes pleasure or advantage, we then load it with commendations; if it appears in the opposite view, or if we are ignorant of it, we then *absurdly*, as well as *disingenuously*, condemn, and pretend at least to despise it. This, my brethren, has been the fate of the most valuable institution in the world, *Christianity* excepted, I mean *free-masonry*. Those who are acquainted with the nature and design of it, cannot, *if they have good hearts*, but admire and espouse it; and if those who are in the *dark*, or whose minds are disposed to *evil*, should slight or speak disrespectfully of it, it certainly is no *disgrace*. When *order* shall produce confusion, when *harmony* shall give rise to discord, and *proportion* shall be the source of irregularity, then, and not till then, will *free-masonry* be unworthy the patronage of the *great*, the *wise*, and *good*.

To love as brethren, to be ready to communicate, to speak truth one to another, are the dictates of reason and revelation; and you know that they are likewise the foundation, the constituent parts of *free-masonry*.

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None, therefore, who believe the divine original of the *sacred volume*, and are influenced by a spirit of humanity, friendship, and benevolence, can with the least propriety object to our ancient and venerable institution.

For my own part, ever since I have had the honour to be enrolled in the list of masons, as I knew it was my duty, so I have made it my business, to become acquainted with the principles on which our glorious superstructure is founded. And like the *miner*, the farther I have advanced the richer has been my discovery; and the treasure constantly opening to my view, has proved a full and satisfactory reward of all my *labours*.

Conscious that the same pleasure would attend others, in the same pursuits, I sincerely wished for the establishment of a lodge *in this town*: but as wishes, without endeavours, are not the means of accomplishment, I became, therefore, actively concerned for the completion of so valuable a design. And you, and only you, who are masons *in heart*, can form the least idea of the joy I felt, when, upon enquiry, I found that this neighbourhood was not destitute of faithful brethren; brethren! fired with an equal ardour for the prosperity of *masonry*, and who with equal alacrity and pleasure, embarked in the noble design, and, like true craftsmen, laboured in this long wish'd-for fabrick: The strength of whose *basis*, the beauty of whose *symmetry*, the

order of whose *parts*, have rendered it the admiration of some, the model of others, and the delight of ourselves.

You will therefore give me leave most sincerely to congratulate the *lodge*, on the success that has attended our united labours for the honour of the craft in *this* town, as likewise on the return of this festival, the general day of instalment of new officers. May we all live to celebrate repeatedly this anniversary with increasing felicity and honour; and may the true *masonic* spirit of generosity, kindness, and brotherly-love, be our lasting *cement*.

By the rules of this lodge I am now to resign the *chair*. But I cannot do this with entire satisfaction, until I have testified the grateful sense I feel of the honour I received in being advanced to it.

Your generous and unanimous choice of me for your *first* master, demands my thankful acknowledgements, though at the same time I sincerely wish, that my abilities had been more adequate to the charge, which your kind partiality elected me to. But this has always been, and still is my greatest consolation, that however deficient I may have been in the discharge of my duty, no one can boast a *heart* more devoted to the good of the *institution* in general, and the reputation of this *lodge* in particular.

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Though I am apprehensive I have already trespassed on your patience, yet if I might be indulged, I would humbly lay before you a few reflections, adapted to the business of the day, which being the effusions of a heart *truly masonic*, will, it is hoped, be received with candour by you.

Every association of men, as well as this of *free-masons*, must for the sake of order and harmony, be regulated by certain laws, and for that purpose proper officers must be appointed, and empowered to carry those laws into execution, to preserve a degree of uniformity, at least to restrain any irregularity that might render such associations inconsistent. For we may as reasonably suppose an army may be duly disciplined, well provided, and properly conducted, without generals or other officers, as that a *society* can be supported without governors, and their subalterns, or (which is the same) without some *form of government* to answer the end of the institution, And as such an arrangement must be revered, it becomes a necessary pre-requisite that a *temper* should be discovered in the several members adapted to the respective *stations* they are to fill.

This thought will suggest to you, that those who are qualified to preside as *officers* in a *lodge*, will not be elated with that honour, but, losing sight of it, will have only in view, the *service*
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their office demands. Their reproofs will be dictated by *friendship*, softened by *candour*, and enforced with *mildness* and *affection*; in the whole of their deportment they will preserve a degree of *dignity* tempered with *affability* and *ease*. This conduct, while it endears them to others, will not fail to raise their own reputation, and as *envy* should not be so much as once named among *free-masons*, it will effectually prevent the growth of it, should it unfortunately ever appear.

Such is the nature of our constitution, that as some must of necessity; *rule* and *teach*, so others must of course learn to *obey*; humility therefore in *both* becomes an *essential duty*, for pride and ambition, like a worm at the root of the tree, will prey on the vitals of our *peace*, *harmony*, and *brotherly-love*.

Had not this excellent temper prevailed, when the foundation of SOLOMON'S temple was first laid, it is easy to see, that *glorious* edifice would never have rose to a height of splendour, which astonished the world.

Had *all* employed in this work been masters, or superintendants, who must have prepared the timber in the forest, or hewn the stone in the quarry? Yet though they were numbered and classed under different denominations, as princes, rulers, provosts, comforters of the people, stone-quarers,

quarers, sculptors, &c. such was their unanimity, that they seemed actuated by *one* spirit, influenced by *one* principle.

Merit alone then intituled to preferment; an indisputable instance of which we have in the *deputy-grand-master* of that great undertaking, who, without either wealth or power, without any other distinction, than that of being the *widow's son*, was appointed by the grand-master and approved by the people for this single reason, because he was a *skilful* artificer.

Let these considerations, my worthy brethren, animate *us* in the pursuits of so noble a science, that we may all be qualified to fill, in rotation, the most distinguished places in the lodge, and keep the *honours* of the craft, (which are the just réwards of our labour) in a regular circulation.

And as none are less qualified to *govern*, than those, who have not learnt to *obey*, permit me in the warmest manner to recommend to you all a constant attendance in *this* place, a due *obedience* to the *laws* of *our* institution, and a respectful submission to the *directions* of your officers, that you may prove to mankind the propriety of your election, and secure the establishment of this society to latest posterity.



An ADDRESS to the Lodge of Perfect Friendship, held at the Shakespear and Greyhound Inn and Tavern at Bath, on the Festival of St. John the Evangelist, A. L. 5768, A. D. 1768.

By Brother J. S. GAUDRY,
The Right Worshipful Brother WILLIAM BROWNE, Master, in the Chair.

Worthy BRETHREN,

✻✻✻✻✻ HIS Lodge is so justly renowned
✻✻✻✻✻ T ✻✻✻✻✻ for its excellent *plan* and *proceedings*,
✻✻✻✻✻ ✻✻✻✻✻ that exhortations to a more punctu-
✻✻✻✻✻ ✻✻✻✻✻ al discharge of your respective duties,
would appear both unnecessary and vain. Still, permit me, without taking offence, to make a few trite observations on the *nature of our institution*, for the benefit of such *newly* admitted brethren, as may at this time be present.

Would every brother consider the advantages he derives, as a *man*, by being a *free-mason*, he would readily confess, that the glorious precepts inculcated in all regular lodges, are calculated in the
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most especial manner to fashion the mind to goodness. In *them* it is strongly recommended to us, to cultivate our several duties to God, our neighbour, and ourselves. To have *faith* in God, *hope* in salvation, and *charity* for all mankind; and yet it must be confessed there are *some*, who have been initiated *masons*, and who, to their eternal *shame*, not only disregard our excellent documents, but, to all *appearance*, are little inclined to regulate their conduct by them, any longer than they are constrained to do it in a lodge; when, alas! the qualifications of a *good mason* would decorate the crown of the greatest monarch.

As the rules of this fraternity have a direct tendency to promote *moral* and *social* virtue, let *us* carefully banish from our breasts every inclination, and avoid every practice, that might obstruct this noble intention, ever being disposed to humane and friendly offices, and particularly to relieve the distressed of indigent brethren. The royal *Psalmist* says, in raptures, *the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy.* May we therefore rejoice in every opportunity of serving and obliging each other, for in *such* exercises we answer one principal end of our institution.

It is, and should be, the glory of every member of *this* lodge, that our well regulated conduct has engaged us the esteem of every brother who has done us the honour of a visit. Surely then we ought never to be wanting in a cheerful performance of those duties which are so conducive to the *establishing* that good name, which we have endeavoured to merit.

For this laudable purpose let me observe, that a due attendance at the lodge becomes absolutely requisite: For, by frequently assembling together we shall harmonize in sentiments, and grow in affection; and thus become sufficiently guarded against the disagreeable effects naturally resulting from a *roughness* of behaviour, a *contemptuous* carriage, a *ensorious* disposition, or a *contradicting* temper, and unity, peace, and pleasure, will preside. These will be the happy effects of a *due* attendance on the lodge, and how far *that* is the *duty*, as well as the *interest*, of every member, *regularly* admitted, his own heart can sufficiently tell him; his *engagements* on his initiation were not so *insignificant* as to be readily forgot, and when *duly* considered will, I hope, appear too *important* to be *trifled* with, for, The *Great Architect of the Universe* is our *supreme Grand master*, and He is—a *searcher of hearts*.

In the next place permit me, worthy brethren, to remind you of that veneration and obedience, which

which is due to the particular officers in the lodge in their respective stations. You well know that the *internal*, and not the *external*, qualifications of a man, are what *masonry* regards, when he is admitted a member. Let us then be careful to justify ourselves by a behaviour; to *superiors*, submissive; to *equals*, courteous and affable; to *inferiors*, kind and condescending.

MASONRY is the daughter of Heaven! The Patroness of the *liberal arts* and *sciences*, which polish and adorn human nature: *thankful* ought they to be who have it in their power to embrace her, and *happy* are those who do. SHE teaches the way to content, with fervency and zeal unfeigned, as sure of being unchangeable as of ending in felicity.

Invested as we are with that ancient and noble *badge*, which yields preference to no honour or order in the universe, let us determine to abhor every act that may lessen the dignity of our profession, which to this hour is the glory of the greatest men on the face of the globe. Let us conform our whole lives to that *great Light*, the Law of God, and let our actions convince the world, that truth, brotherly-love, and a desire to afford relief to the distressed, are the grand Principles whereon we proceed. So that this life having passed in the discharge of our

duties as *men* and *free-masons*, we may at length be received into the presence of our SUPREME GRAND-MASTER and rejoice in hearing him say, *Well done ye good and faithful servants, enter ye into the joy of your LORD.*






A Short CHARGE, delivered to Brother WILLIAM WINSTON, on his being invested and installed Right Worshipful Master of the PALLADIAN Lodge of Free and accepted Masons, in the CITY of HEREFORD, on the Festival of St. JOHN the Evangelist, A. L. 5767, A. D. 1767.

By Bro. WELLINS CALCOTT, P. M.

Right Worshipful SIR,

 Y the unanimous voice of the members of this lodge, you are elected to the mastership thereof for the ensuing half-year; and I have the happiness of being deputed to invest you with this ensign of your office; be it ever in your thoughts, that the ancients particularly held this *symbol* to be a just, a striking *emblem* of the *divinity*. They said, the GODS, who are the authors of every thing established in *wisdom*, *strength*, and *beauty*, were properly represented by

this figure *. May you, worthy brother, not only consider it as a mark of honour in this assembly, but also, let it ever remind you of your duty both to GOD and MAN. And as you profess the *sacred volume* to be your *spiritual tressel board*, may you make it your particular care to square your life and conversation according to the rules and designs laid down therein.

You have been of too long standing, and are too good a member of our community, to require *now* any information in the duty of your office. What you have seen *praise-worthy* in others, we doubt not you will *imitate*; and what you have seen *defective*, you will in yourself *amend*.

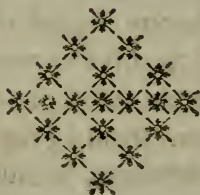
We have therefore the greatest reason to expect you will be constant and regular in your attendance on the lodge, faithful and diligent in the discharge of your duty: and that you will make the honour of the *supreme architect of the universe*, and the good of the *craft*, chief objects of your regard.

We likewise trust you will pay a punctual attention to the laws and regulations of this *society*, as more particularly becoming your present station; and that you will at the same time require a due obedience to them, from every other member, well knowing that without *this* the best of laws become useless.

* Vide Proclus in EUCLID, Lib. XI. Def. 2 and 34.

For a pattern of imitation, consider the great luminary of nature, which, rising in the *east*, regularly diffuses light and lustre to all within its circle. In like manner it is your province, with due decorum, to spread and communicate light and instruction to the brethren in the lodge.

From the knowledge we already have of your zeal and abilities, we rest assured you will discharge the duties of this important station in such a manner, as will greatly redound to the honour of yourself, as well as of those members over whom you are elected to preside.





An ADDRESS to the same LODGE,

By Brother *W. CALCOTT*,

Immediately after the Investiture and Instalment
of the rest of the OFFICERS.

Worthy BRETHREN,



Flatter myself there is no *mason* of my acquaintance insensible of the sincere regard I ever had, and hope ever to retain, for our venerable institution; certain I am, if this establishment should ever be held in little esteem by the members, it must be owing to the want of a due sense of the excellence of its principles, and the *salutary* laws and *social* duties on which it is founded.

But sometimes mere curiosity, views of self-interest, or a groundless presumption, that the *principal* business of a lodge is mirth and entertainment, hath induced men of loose principles and discordant tempers to procure admission into

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our community, *this* together with an unpardonable inattention of those who proposed them, to their lives and conversations have constantly occasioned great discredit and uneasiness to the *craft*, such persons being no ways qualified for a society *founded* upon wisdom, and *cemented* by *morality* and *Christian-love*.

Therefore let it be *your* peculiar care to pay strict attention to the merit and character of those, who, from among the circle of your acquaintance, may be desirous of becoming members of our society, lest through your inadvertency, the unworthy part of mankind should find means to introduce themselves among you, whereby you will *discourage* the reputable and worthy.

Self-love is a reigning principle in all men; and there is not a more effectual method of ingratiating ourselves with each other, than by mutual complaisance and respect; by agreement (with each other) in judgment and practice. *This* makes *society* pleasing, and *friendship* durable; *which* can *never* be the case, when mens principles and dispositions are opposite, and not adapted for *unity*. We must be moved by the same *passions*, governed by the same *inclinations*, and moulded by the same *morals*, before we can please or be pleased in *society*. No *community* or *place* can make a man happy, who is not furnished with a temper of mind to relish felicity. The *wise* and *royal grand master* SOLOMON tells

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us, and experience confirms it, that, “ the *light* is sweet, and a pleasant thing it is to behold the *sun*.” Yet for this pleasure we are wholly indebted to that astonishing piece of heavenly workmanship, the *eye*, and the several organs of sight. Let the *eye* be distempered, and all objects, which though *they* remain the same in themselves, to *us* lose their beauty and lustre, let the *eye* be *totally* destroyed, *then* the sense which depends upon it, is *lost* also, and the whole body is full of darkness. So it is with that *mason*, who has not a frame and temper of mind adapted to our institution, without which the blended allurements of pleasure and instruction to be found in a lodge, must become tasteless, and of none effect. Likewise let his *conduct* and *circumstances* in life be such, as may not have the least tendency to diminish the *credit* of the society: and be ye ever disposed to honour *good men* for their virtues, and *wise men* for their knowledge: Good men for propagating virtue and religion all over the world, and wise men for encouraging arts and sciences, and diffusing them from east to west, and between north and south, rejecting all who are not of *good repute*, *sound morals*, and *competent understandings*. Hence you will derive honour and happiness to yourselves, and drink deeply of those streams of felicity, which the unenlightened never can be indulged with a taste of.

For by these means excess and irregularity must be strangers within your walls. On *sobriety* your pleasure depends, on *regularity* your reputation, and not *your* reputation only, but the reputation of the *whole* body.

These *general* cautions, if duly attended to, will continually evince your wisdom by their effects, for I can with confidence aver from experience, that nothing more contributes to the *dissolutions* of a lodge, than too great a number of members * indiscriminately made; want of regulation in their expences, and keeping unseasonable hours.

To guard against this fatal consequence we shall do well to cultivate the following virtues, viz. *prudence*, *temperance*, and *frugality*. Virtues which are the best and properest supports of every community.

Prudence is the queen and guide of all other virtues, the ornament of our actions, the *square* and *rule* of our affairs. It is the knowledge and choice of those things we must either approve

* It would be as absurd to imagine, that happiness is found in a *numerous* lodge, where the members are indiscriminately admitted, as to think that true greatness consists in size and dimensions; for as Mr. *Pope* observes, " Let an edifice be ever so vast, unless the parts relate to each other in *harmony*, the *monstrous whole* will be but a cluster of *little-nesses* unnaturally crowded together.

or reject; and implies to consult and deliberate well, to judge and resolve well, to conduct and execute well.

Temperance consists in the government of our appetites and affections, so as to use the good things of this life as not to abuse them, either by a sordid and ungrateful parsimony on the one hand, or a profuse and prodigal indulgence to excess, on the other. *This* virtue has many powerful arguments in its favour; for, as we value our health, wealth, reputation, family, and friends, our character, as men, as Christians, as members of *society* in general, and as FREEMASONS in particular, all conspire to call on us for the exercise of *this* virtue; in short, it comprehends a strict observance of the apostles exhortation; “Be ye temperate in all things;” not only avoiding what is in itself *improper*, but also, whatever has the least or most remote appearance of *impropriety*, that the tongue of the slanderer may be struck dumb, and malevolence disarmed of its sting.

Frugality, the natural associate of *prudence* and *temperance*, is what the meanest station necessarily calls for, the most exalted cannot dispense with. It is absolutely requisite in *all* stations: it is highly necessary to the supporting *every* desirable character, to the establishment of *every* society, to the interest of *every* individual in the community. It is a *moral*, it is a
Christian

Christian virtue. It implies the strict observation of decorum in the seasons of *relaxation*, and of every *enjoyment*, and is that temper of mind which is disposed to employ every acquisition only to the glory of the giver, our own happiness, and that of our fellow-creatures.

If we fail not in the exercise of *these* virtues (which are essential supports of every lodge of FREE AND ACCEPTED MASONS) they will effectually secure us from those unconstitutional practices, which have proved so fatal to *this* society. For *prudence* will discover the absurdity and folly of expecting true harmony, without due attention to the choice of our members. *Temperance* will check every appearance of excess, and fix rational limitations to our hours of enjoyment. And *frugality* will proscribe extravagance, and keep our expences within proper bounds.

The *Lacedemonians* had a law among them, that every one should serve the *gods* with *as little expence* as he could, herein differing from all other *Grecians*; and LYCURGUS being asked for what reason he made this institution, so disagreeable to the sentiments of all other men? answered, Lest at any time the service of the *gods* should be intermitted; for he feared, if religion should be as *expensive* there as in other parts of *Greece*, it might sometime or other happen that the divine worship out of the *covetousness* of some, and the *poverty* of others, would be *neglected*. This ob-

observation will hold equally good with respect to *masons*, and will, I hope, by them be properly *applied*.

I would not be understood here to mean, that because these three *moral* virtues are *particularly* pointed out, as essentially necessary to the good discipline and support of a *lodge*, nothing more is required, for *social* must be united with *moral* excellencies; was a man to be *merely* prudent, temperate and frugal, and yet be unaccustomed to the duties of humanity, sincerity, generosity, &c. he would be at most but a *useless*, if not a *worthless* member of *society*, and a much worse *mason*.

In the next place permit me to remind you, that a due *attendance* on the lodge for your own improvement, and the reputation of *masonry* in general, is *absolutely* necessary; for your own improvement, because the advantages naturally resulting from the *practice* of principles therein taught, are the highest ornament of human nature; and for the credit of the community, because it is your indispensable duty to support such a character in life as is there enjoined. The prevalency of good *example* is great, and no language is so expressive as a *consistent* life and conversation; *these* once forfeited in the *masonic* character, will diminish a man, not only in the esteem of persons of sense, learning, and probity,
but

but even men of *inferior* qualities will seldom fail of making a proper distinction.

You are well acquainted, that the *envious* and *ensorious* are ever disposed to form their judgments of mankind according to their conduct in *public* life, so when the members of our society *desert* their body, or discover any *inconsistency* in their practice with their profession, they contribute to bring an odium on a profession, which it is the duty of every member highly to honour. Indeed instances of the conduct here decried, I own are very rare, and I might say, as often as they do happen tend still more to discover the *malignity* of our *adversaries* than to reflect on *ourselves*. For, with what ill-nature are such suggestions framed? How weak must it appear in the eye of discernment, to condemn a *whole* society for the irregularity of a *few* individuals*.

But to return to my argument; *one* great cause of *absenting* ourselves from the *lodge*, I apprehend to be *this*. The want of that grand fundamental principle, *brotherly-love*! Did we properly cultivate this *Christian* virtue, we should

* Though there should be *free-masons* who coolly and without agitation of mind, *seem* to have divested themselves of all affection and esteem for the *craft*; we only see thereby the effects of an exquisite and inveterate depravation, for the *principle* is almost always preserved, though its effects *seem* to be totally lost,

think ourselves happiest when assembled together. On *unity in affection, unity in government* subsists; for whatever draws men into *societies*, it is *that* only can cement them.

Let us recollect that *love* is the new and greatest commandment; all the others are summarily comprehended in *this*. It is the fulfilling of the law, and a necessary qualification for the *celestial lodge*, where the supreme architect of the universe presides, who is *love*. *Faith, hope, and charity* are three principal graces, by which we must be guided thither, of which *charity, or universal-love*, is the chief, when *faith* shall be swallowed up in vision, and *hope* in enjoyment, then true *charity, or brotherly-love*, will shine with the brightest lustre to all *eternity*.

“ *Shall stand before the host of heaven confess,*
 “ *For ever blessing, and for ever blest.*”

PRIOR *on xiiith. ch. Cor.*

On the *other* hand, envy, pride, censoriousness, malice, revenge, and discord, are the productions of a diabolical disposition. *These* are epidemical disorders of the mind, and if not seasonably corrected and suppressed will prove very pernicious to *particular* communities, and more especially to such an establishment as *ours*.

Now there is nothing so diametrically *opposite* to them, and so powerful an *antidote* against them as *charity, or true brotherly-love*; for instance,

are

are we tempted to envy, *charity* guards the mind against it, *charity* envieth not. Are we tempted by pride? *charity* vaunteth not itself, is not puffed up. Where *this* virtue is predominant, *humility* is both its companion and its delight; for, the *charitable* man puts on bowels of mercy, kindness, lowliness of mind. It is a certain remedy likewise against all *ensoriousness*: Charity thinketh no evil, but believeth all things, hopeth all things, will ever incline us to believe and hope the best, especially of *a brother*.

THEREFORE let a constant exercise of this *Christian* virtue, so essential to our present and future happiness, prove our great esteem for it, and by its influence upon our lives and actions testify to the world the cultivation of it amongst us, that they who *think* or *speak* evil of *us*, may be thereby confounded and put to open shame. And as it was a proverbial expression among the enemies of *Christianity* in its infancy, "See how these *Christians* love one another," may the same with equal propriety be said of *free-masons*. This will convince the scoffer and slanderer, that we are lovers of *Him*, who said, *If ye love me keep my commandments*; and, *this is my commandment, that ye love one another as I have loved you*. This will prove to our *enemies*, that a good *mason* is a good man, and a good *Christian*, and afford ourselves the greatest comfort *here* by giving us a well-grounded hope of admittance into a lodge of

everlasting felicity *hereafter*. THUS shall our institution be enabled to repel the destructive power of *time*, the strongest arm of *calumny*, and the severest strokes of *reproach*, till that great and important day, when the commissioned arch-angel shall pronounce this *awful* sentence,

“ Earth be dissolv'd, with all the worlds on high,
 “ And time be lost in vast eternity.”

OGILVIE.





A CHARGE, delivered to the Members of the
UNION LODGE, regularly constituted and held
at the Union Punch House, Princes Street,
Bristol, A. L. 5767,

By Brother *ALEXANDER SHEDDEN*,
Right Worshipful Master.

My Worthby BRETHREN,



HIS being our second quarterly meeting, since I had the honour to fit in this chair, I embrace the opportunity again to return you my sincere thanks for that honour, and to assure you I am determined, to the utmost of my power, to execute the great trust which you continue to repose in me, with *freedom, fervency and zeal*. That I may be enabled so to do, let us unanimously concur in cultivating peace, harmony, and perfect friendship, striving who shall excel in brotherly-love and benignity; then I doubt not but with the assistance of my brother officers, I may be enabled to conduct the *busi-*

ness of the lodge, and discharge *my* duty to your satisfaction.

To accomplish these desirable ends, let me in the first place intreat your strict attention to our *by-laws*, ever keeping in view the *general* regulations, constitutions, and orders of our ancient and honourable society. Let due regard be paid to your officers in their respective stations, whose duty it is to regulate the proceedings of the lodge, and to carry the laws into execution, and may the only contention amongst us be, a laudable emulation in cultivating the royal art, and endeavouring to excel each other in whatever is good and great. The *moral* and *social* duties of life we should make a *principal* subject of contemplation, for thereby we shall be enabled to subdue our passions, and cultivate fraternal affection, the glory and cement of this institution, *laying aside all malice, and all guile and hypocrisies, and envies, and all evil-speakings*; manifesting our love one to another, for “Love is of God; and he
“ that loveth God, loveth his brother also. And
“ he that saith he is in the *light*, and hateth his
“ brother, is in *darkness* until now.”

Suffer nothing to be heard within the sacred walls of this lodge, but the heavenly sounds of *truth, peace* and *concord*, with a chearful harmony of social and innocent mirth; and, “ be ye
“ like-minded, having the same love, being of
“ one accord and of one mind; let nothing be
“ done

“ done through strife or vain-glory, but in low-
 “ lines of mind, let each esteem other better
 “ than themselves.” Never give cause for it to
 be said, that we who are *solemnly* connected by
 the strictest laws of *amity*, should ever omit the
 practice of *forbearance*, and allow our passions to
controul us, when one great end proposed by our
 meeting here is, to *subdue* them. Let us not sit
 down contented with the *name* only of a *mason*,
 but walk worthy of that glorious profession, in
 constant conformity to its duties. To become
 brethren worthy of our most ancient and honour-
 able institution, we must devote ourselves to the
 study and discharge of the following duties,
 which are more or less within the reach of every
 capacity, viz. a knowledge of the mysterious
 problems, hieroglyphics, and symbolical customs
 and ceremonies of the royal art, together with
 the origin, nature, and design of the institution,
 its signs, tokens, &c. whereby *masons* are uni-
 versally known to, and can converse with each
 other, though born and bred in different coun-
 tries and languages.

A *free-mason* must likewise be a *good man*, one
 who duly fears, loves, and serves his heavenly
 master, and in imitation of the *operative* mason,
 who erects a temporal building according to the
 rules and designs laid down for him, by the mat-
 ter mason, on *his* tressel-board, raises a spiritual
 building, according to the laws and injunctions

laid down by the *supreme architect of the universe* in the *book of life*, which may justly be considered in this light, as a *spiritual tressel board*.

He must honour the king, and be subordinate to his superiors, and ever ready to promote the *deserving* brother in all his lawful employments and concerns. These, my brethren, are qualifications of a *good mason*, wherefore they merit our peculiar attention; and, as it is our *duty* we should make it our pleasure to practice them, by so doing we shall let our light shine before men, and prove ourselves worthy members of that institution, which ennobles all who conform to its most glorious precepts.

Finally, let me advise you to be very circumspect, and well guarded against the base attempts of *pretenders*, always setting a watch before your mouth. And with respect to any who may *call* themselves masons, but (possessing refractory spirits) are at the same time enemies to all order, decency, and decorum, speaking and acting as *rebels* to the *constitution* of masons in this kingdom, let me exhort you to have no connection with them, but according to the advice of St. PAUL, to the *Thessalonians*, “withdraw yourselves from every brother that walketh disorderly,” leaving *such* to the natural consequence of their own bad conduct; being well assured, that the vain fabric, which *they* mean to erect, having no other support than their own *ignorance, debility,*

ty, and *deformity*, will of itself soon tumble to the ground, with shame and ruin on the builders heads. On the other hand, let us live in strict amity and fraternal love with all *just* and upright brethren, that we may say with the *royal Psalmist*, “ Behold how good, and how pleasant it is, for “ brethren to dwell together in unity.”

Let GOD’s holy word be the guide of our faith; and, justice, charity, love and mercy, our characteristicks, then we may reasonably hope to attain the cœlestial *pass-word*, and gain admittance into the lodge of our *supreme grand master*, where pleasures flow for evermore. This is the fervent prayer of him who glories in the name of a *faithful-mason*, and has the honour to be master of this right worshipful lodge.





The following ADDRESS was delivered,
by the Rev. Mr. HENRY CHALMERS, P. M.
in the Lodge of Perfect Friendship, constituted
and held in the town of Chelmsford, in the
County of Essex, on the Festival of St. JOHN
the Baptist, A. L. 5767. On which occasion
a Sermon had also been preached in the forenoon
by the Rev. Mr. Panting.

Rt. Worshipful Master, and worthy Brethren,

✻✻✻✻✻ Desire to entertain each other with
✻✻✻✻✻ social, virtuous and chearful senti-
✻✻✻✻✻ A ✻✻✻✻✻ ments, is the duty as well as the
✻✻✻✻✻ ✻✻✻✻✻ happiness of every member of our
ancient and honourable society.

Animated by brotherly good-will (which I
hope is deeply engraved on the heart of every
free-mason;) permit me to congratulate you on
the *return* of this festival, thus respectfully cele-
brated by a lodge wherein I have had the honour
to preside:—a lodge in its infancy distinguished
for its regularity and choice of its members;
but

but, under the prudent conduct of our *present* * *guardian*, flourishing beyond expectation, and by his assiduity and care, honoured with the addition of many illustrious and worthy brethren.

Happy am I likewise to see *all* the offices this day supported by brethren, who I am persuaded want neither inclination or abilities, to recommend and enforce whatever may be found necessary to maintain the universal reputation of the institution, and particularly the felicity of this lodge.

Our reverend brother in his ingenious discourse this morning judiciously expatiated on those glorious principles, on which our royal art is *founded*, and proved its *basis* still to be firm and permanent. Let it be our peculiar care, as it is our indispensable duty, not to undermine it by any inattention, omission, or irregularity.

Knowledge (which is attained by diligence) must precede practice, and till we know a duty, it is impossible for us to discharge it. The *lodge* is the properest school wherein we can expect to arrive at any proficiency in our noble science, and by a constant and regular attendance *here*, we may hope to become masters of the royal art;

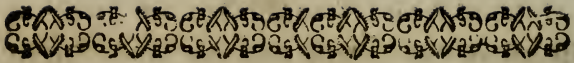
* John Reynolds, Esq; coroner of the county of *Essex*.

whereas the neglect of this *duty* can produce nought but *ignorance* and *error*. Indeed! were *these* the only consequences of a wilful or indolent absence, the craft might not suffer much by such lukewarm brethren; but I am sorry to say this is not all, the eye of the *cenfurer* is ever upon us, and the lips of the *stammerer* speak *plainly* against us, and when the members of our society desert the body, the unenlightened are ever ready to impeach the harmony and improvement which we profess and know to be the inseparable companions of every well regulated lodge, where *virtue* finds a real pleasure, and *vice* a just abhorrence.

Let us therefore be ever vigilant in the discharge of our duty, and particularly assiduous in cultivating those grand essentials of our constitution, *brotherly-love*, *beneficence*, and *truth*. Thus we shall be always happy in assembling together. Thus will our lodge shine with undiminished lustre, even as long as the radiant sun shall rise in the east to gild our days, and the pale moon appear to illuminate our nights. Thus *supported* by wisdom, strength, and beauty; *adorned* with peace, plenty, and harmony; *cemented* by secrecy, morality, and good-fellowship, what has it to fear? Let the tides of time and chance beat against its walls; the gusts of malice assault its tow'ring height,
its


its all in vain! Still shall the noble structure
firmly stand, and only be dissolved when the
pillars of the universe shall be shaken, and,
“ the great globe itself, yea, all which it inherit,
“ shall, like the baseless fabric of a vision, leave
“ not a wreck behind.”





The following ADDRESS was delivered in a Lodge of FREE AND ACCEPTED MASONS, immediately after the EXPULSION of a Member who had been repeatedly, but in vain, admonished for the illiberal practice of backbiting and slandering his BRETHREN.

BRETHREN,

 S in ALL numerous bodies and societies of men, some *unworthy* will ever be found, it can be no wonder, that notwithstanding the excellent principles and valuable precepts, laid down and inculcated by *our* venerable institution, we have *such* amongst *us*: men! who, instead of being ornaments or useful members of our body, I am sorry to say, are a *shame* and *disgrace* to it.

These are sufficiently characterized by a natural propensity to *backbite* and *slander* their brethren, vices! truly detestable in all men, and more peculiarly so in FREE-MASONS, who by the regulations of their institution, are specially exhorted and enjoined “ to speak as well of a brother

ther if *absent* as *present*; to defend his honour and reputation wherever attacked, as far as truth and justice will permit: and where they cannot reasonably vindicate him, at least to refrain from contributing to *condemn* him.”

But alas! regardless of their duty in general, and of these laudable injunctions in particular, we frequently find *such* men assiduously employed in *traducing* the characters of their brethren; and instead of rejoicing at their good fortune, pitying their misfortune, and apologizing for their weaknesses and errors, envying their prosperity, and (unaffected by their adversity) with a secret and malicious pleasure exploring and publishing their defects and failings; like *trading vessels* they pass from place to place, receiving and discharging whatever CALUMNY they can *procure* from others, or *invent* themselves.

As we have just now had a mortifying instance of the necessary consequence of such *base* conduct, in the *expulsion* of one of our own members, permit me to deliver to you some sentiments of the great Archbishop TILLOTSON * on the subject. He assigns various *causes* of this evil, and also furnishes directions, which if adhered to, will greatly contribute to prevent and *remedy* it.

* Vide his sermon on EVIL-SPEAKING.

“ If we consider the *causes* of this evil practise, we shall find one of the most common is *ill-nature*; and by a general mistake, *ill-nature* passeth for *wit*, as *cunning* doth for *wisdom*; though in truth they are as different as *vice* and *virtue*.

“ There is no greater evidence of the bad temper of mankind, than their proneness to *evil-speaking*. For as our Saviour saith, *Out of the abundance of the heart the mouth speaketh*, and therefore we commonly incline to the censorious and uncharitable side.”

“ The *good* spoken of others we easily forget, or seldom mention, but the *evil* lies uppermost in our memories, and is ready to be published upon all occasions; nay, what is more ill-natured and unjust, tho’ many times we do not believe it ourselves, we tell it to others, and venture it to be believed according to the charity of those to whom it is told.”

“ *Another* cause of the frequency of this vice is, *That many are so bad themselves*. For to think and speak ill of others is not only a *bad* thing, but a sign of a *bad* man. When men are *bad* themselves they are glad of any opportunity to censure others, and endeavour to bring things to a level; hoping it will be some justification of their own faults, if they can but make others appear equally guilty.”

“ A *third* cause of *evil-speaking* is *malice* and *revenge*. When we are blinded by our passions

we do not consider what is *true*, but what is *mischievous*; we care not whether the evil we speak be true or not; nay, many are so base as to *invent* and *raise* false reports, on purpose to blast the reputations of those by whom they think themselves injured. This is a *diabolical* temper; and therefore St. JAMES tells us, that the *slanderer's tongue is set on fire of hell.*"

"A *fourth* cause of this vice is *envy*. Men look with an evil eye upon the *good* that is in others, and do what they can to discredit their *commendable* qualities; thinking their own character lessened by *them*, they greedily entertain, and industriously publish, what may raise themselves upon the *ruins* of other men's reputation."

"A *fifth* cause of evil-speaking is *impertinence* and *curiosity*; an itch of talking of affairs which do not concern us. Some love to mingle themselves in *all* business, and are loth to seem ignorant of such important news as the *faults* and *follies* of men; therefore with great care they pick up ill stories to entertain the next company they meet, not perhaps out of malice, but for want of something better to talk of."

"*Lastly*, many do this out of *wantonness*, and for *diversion*; so little do they consider a *man's reputation* is too great and tender a concern to be jested with; and that a slanderous tongue *bites like a serpent, and cuts like a sword.* What

can be so barbarous, next to sporting with a man's life, as to play with his honour and good name, which to some is better than life?"

Such, and so bad, are the *causes* of this *vice*.

“ If we consider its pernicious *effects* we shall find, that to such as are slandered it is a great injury, commonly a *high provocation*, but always matter of Grief.”

“ It is certainly a great *injury*, and if the evil which we say of them be not true, it is an *injury* beyond reparation. It is an *injury* that descends to a man's children; because the good or ill name of the father is derived down to them, and many times the best thing he has to leave them is an *unblemished* virtue. And do we make no conscience to rob his innocent children of the best part of this small patrimony, and of all the kindness that would have been done them for their father's sake, if his reputation had not been so underservedly stained? Is it no crime by the breath of our mouth at once to blast a man's reputation, and to ruin his children perhaps to all posterity? Can we jest with so serious a matter? an injury so very hard to be repented of as it ought; because, in such a case, no *repentance* will be acceptable without *restitution*, if in our power.”

“ Even

“ Even suppose the matter of the *slander* true, yet no man’s reputation is considerably stained, though never so deservedly, without great hurt to him; and it is odds but the charge, by passing through several hands, is aggravated beyond truth, every one being apt to *add* something to it.”

“ Besides the *injury*, it is commonly a *high provocation*; the consequences of which may be dangerous and desperate quarrels. One way or other the injured person will hear of it, and will take the first opportunity to revenge it.”

“ At best, it is always matter of *grief* to the person that is defamed, and *christianity*, which is the best natured institution in the world, forbids us to do those things whereby we may *grieve one another*.”

A man’s character is a tender thing, and a wound *there* sinks deep into the spirit even of a wife and a good man; and the more innocent any man is in this respect, the more sensible he is of this uncharitable treatment; because he never treats others so, nor is he conscious to himself that he hath deserved it.

“ To *ourselves* the consequences of this *vice* are as bad or worse. He that accustoms himself to speak evil of others, gives a bad character to himself, even to those whom he desires to please, who, if they be *wise*, will conclude that he

speaks of them to others, as he does of others to them."

"And this practice of *evil-speaking* may be inconvenient many other ways. For, who knows in the chance of things, and the mutability of human affairs, whose kindness he may stand in need of before he dies? so, that did a man only consult his own safety and quiet, he ought to refrain from *evil-speaking*."

"How *cheap* a kindness is it to *speak well*, at least not to speak *ill* of others. A good word is an easy obligation, but not to speak ill requires only our silence. Some instances of charity are chargeable; but were a man never so covetous he might afford another his good word; at least he might refrain from speaking ill of him, especially if it be considered, how dear many have paid for a *slanderous* and reproachful word."

"No quality ordinarily recommends one more to the favour of men, than to be free from this *vice*. Such a man's friendship every one desires; and, next to piety and righteousness, nothing is thought a greater commendation, than that he was never or very rarely heard to speak ill of any.

"Let every man lay his hand upon his heart, and consider how himself is apt to be affected with this usage. Nothing sure is more equal and reasonable than that known rule, *What thou wouldst*

wouldst have no man do to thee, that do thou to no man."

"The following *directions*, if duly observed, will greatly contribute to the *prevention* and *cure* of this great evil."

"Never say any *evil* of another, but what you certainly know.

"Whenever you positively accuse a man of any crime, though it be in private and among friends, speak as if you were upon your *oath*, because GOD sees and hears you. *This*, not only charity but justice demands of us. He that easily credits a false report is almost as culpable as the first inventor of it. Therefore never speak evil of any upon common fame, which, for the most part is false, but almost always uncertain."

"Before you speak evil of another, consider whether he hath not *obliged* you by some real kindness, and then it is a bad turn to speak ill of him who hath done you good. Consider also, whether you may not come hereafter to be acquainted with him, related to him, or in want of *his* favour whom you have thus injured? and whether it may not be in his power to *revenge* a spiteful and needful word, by a shrewd turn? so that if a man made no conscience of hurting others, yet he should in prudence have some consideration of himself."

“ Let us accustom ourselves to be truly sorry for the faults of men, and then we shall take no pleasure in publishing them. Common humanity requires this of us, considering the great infirmities of our nature, and that we also are liable to be tempted ; considering likewise how severe a punishment every crime is to itself, how terribly it exposeth a man to the wrath of God, both here and hereafter.”

“ Whenever we hear any man evil spoken of, if we have heard any good of him, let us say *that*. It is always more *humane* and more *honourable* to vindicate others, than to accuse them. Were it necessary that a man should be evil spoken of, his good and bad qualities should be represented together, otherwise he may be strangely misrepresented, and an indifferent man may be made a *monster*.”

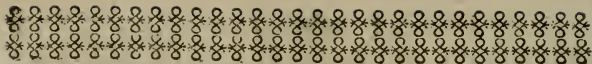
“ They that will observe nothing in a *wise* man, but his oversights and follies ; nothing in a *good* but his failings and infirmities, may render both despicable. Should we heap together all the passionate speeches, all the imprudent actions of the best man, and present them all at one view, concealing his *virtues*, he, in this disguise, would look like a mad-man or fury ; and yet if his life were *fairly* represented in the manner it was led, he would appear to all the world to be an admirable and excellent person. But how numerous soever any man’s *ill-qualities* are,
it

it is but just that he should have due praise of his few *real virtues*.”


“ That you may not *speake* ill, do not delight in *bearing* it of any. Give no countenance to busy-bodies : if you cannot decently reprove them because of their quality, divert the discourse some other way ; or by seeming not to mind it, signify that you do not like it.”

“ Let every man mind his own duty and concern. Do but endeavour in good earnest to mend yourself, and it will be work enough, and leave you little time to talk of others.”

In the foregoing Sentiments, the BACKBITER and SLANDERER may see himself fully represented as in a true mirror ; and *detestable* as the spectacle *naturally* appears, much more so does it seem when *masonically* examined. May all *such* therefore contemplate the *nature* and *consequences* of this *abominable* vice, and that they may still become *worthy* men and *masons*, let them constantly pray with the royal *Psalmist*, (Psal. cxli.) *Set a watch, O Lord, before my mouth, keep thou the door of my lips* ; being assured of their encouragement, that, *He who backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour, shall abide in the tabernacle of the Lord, and shall dwell in his holy hill.*



A Short CHARGE generally given to newly admitted Brethren.

OU are now admitted by the unanimous consent of our *lodge*, a fellow of our most ancient and honourable society; ancient, as having subsisted from time immemorial, and honourable, as tending in every particular to render a man so, that will be but conformable to its glorious precepts. The greatest monarchs in all ages, as well of Asia and Africa as of Europe, have been encouragers of the royal art, and many of them have presided as grand masters over the masons in their respective dominions; not thinking it any diminution of their imperial dignities to level themselves with their brethren in masonry, and to act as they did. The world's great architect is our *supreme master*, and the unerring rule he has given us, is that by which we work. Religious disputes are never suffered in the lodge, for, as *free-masons*, we only pursue the universal religion of nature: This is the cement which unites men of the most different prin-

principles in one sacred band, and brings together those who were the most distant from one another.

There are *three* general heads of duty, which masons ought always to inculcate, *viz.* to *God*, our *neighbours*, and *ourselves*. To *God*, in never mentioning his name but with that reverential awe which becomes a creature to bear to his creator; and to look upon him always as the *summum bonum* which we came into the world to enjoy: And according to that view to regulate all our pursuits. To our *neighbours*, in acting upon the *square*, or doing as we would be done by. To *ourselves* in avoiding all intemperances and excesses, whereby we may be led into a behaviour unbecoming our laudable profession.

In the state, a mason is to act as a peaceable and dutiful subject, conforming cheerfully to the government under which he lives: he is to pay a due deference to his superiors, and from his inferiors he is rather to receive honour with some reluctance than to extort it; he is to be a man of benevolence and charity, not sitting down contented while his fellow-creatures (but much more his brethren) are in want, and it is in his power, without prejudicing himself or family, to relieve them. In the *lodge* he is to behave with all due decorum, lest the beauty and harmony thereof should be disturbed and broke. He is to be obedient to the master and presiding of-

officers, and to apply himself closely to the business of *masonry*, that he may sooner become a proficient therein, both for his own credit, and for that of the lodge. He is not to neglect his necessary avocations for the sake of masonry, nor to involve himself in quarrels with those who through ignorance may speak evil of, or ridicule it. He is to be a lover of the arts and sciences and to take all opportunities of improving himself therein. If he recommends a friend to be made a mason, he must vouch him to be such as he really believes will conform to the afore said duties: lest by his misconduct at any time the lodge should pass under some evil imputations. Nothing can prove more shocking to all faithful masons, than to see any of their brethren profane, or break through the sacred rules of their order, and such as can do it they wish had *never* been admitted.





A CHARGE delivered by Brother THOMAS
FRENCH, G.S. at the initiation of a Free-Mason.

BROTHER,



BEING now regularly initiated into
this society, permit me to offer to
your serious consideration, those *vir-*
tues that will always distinguish you
among men, especially masons.

The *Holy Scriptures*, the standard of truth, and
the unerring dictates of an unerring Being, I
would recommend as the primary object of your
attention.

Next, a general, an unlimited regard for men
of *virtue*, *honour* and *integrity*, howsoever dis-
tinguished by private persuasion; *masonry* wisely
removes such distinctions, and by uniting all
countries, sects and principles into one insepara-
ble band of affection, conciliates true friendship,
and effectuates the noble purpose of making each
other happy, and rejoicing in each other's feli-
city.

Hence *disputes* on religion and politics are never suffered to interrupt the friendly intercourse of *our* regular *assemblies*—These are designed to improve the mind, correct the morals and reform the judgment.

Your experience in life, has no doubt made familiar to you the *three* great duties of morality ; to God ; your neighbour ; and yourself ; which I hope your *new* character as a *free-mason*, will still more deeply imprint upon your *mind*, and render your *conduct* not only regular and uniform, but in every other respect agreeable to the dignity of this laudable profession.

As a *mason* you are cheerfully to conform to the government under which you live ; to consider the interest of the community as your own ; and be ready on all occasions to give proofs of *loyalty* to your sovereign, and affection to your country.

Benevolence and *charity*, being the renowned characteristics of *masonry*, you are to cherish and promote ; and though you ought ever liberally to contribute to alleviate the miseries of the wretched, yet you are more particularly to extend your pity to a poor *brother*, whose unhappy circumstances may oblige him to solicit your friendly assistance ; ever remembering that period of your life, when you was *introduced* into *masonry*, ***** on *which*, if you but for a moment reflect, it cannot fail making you so far *benevolent*

volent as never to shut your ear unkindly to the complaints of the wretched. But when a poor *brother* is oppressed by *want*, you will in a particular manner listen to *his* sufferings with attention, in consequence of which, pity will flow from your breast, and Relief according to your capacity.

The solemnity of our ceremonies, will ever require from you a *serious* deportment, and strict attention to the elucidating of those emblems and hieroglyphics under which our mysteries are couched.

And as *order* and *regularity* cannot fail to render permanent the harmony of this lodge, it is expected you will be obedient to the master and presiding officers, and be particularly careful never to introduce any *discourse* that may tend to violate your character as a *gentleman*, or a *mason*, or to depreciate those virtues that always adorn an honest mind.

If therefore from among your friends or acquaintance, you should hereafter propose a candidate for our mysteries, I would earnestly recommend, that you know him to be worthy; and never from a *pecuniary* or *ungenerous* motive, endeavour to introduce any but men of *honour* and *integrity*, whose *character* as well as principle, justly entitles him to the privileges of this fraternity.


To expatiate on the necessity of a close application to the duties of masonry, will, I presume, be needless, as I doubt not but your own experience will soon evince the real value and utility of this *science*, and the excellency of its precepts.

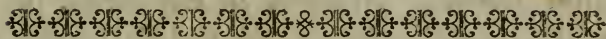
I shall therefore conclude this *address* in a sure expectation of your implicit obedience to the foregoing circumstances, as well for your own honour as the credit of *this* lodge, and that you will chearfully conform to all those salutary *laws* which are, and ever have been, the established *basis* and *support* of the ROYAL ART.





*A PRAYER at the empointing of a brother,
used in the reign of Edward IV.*

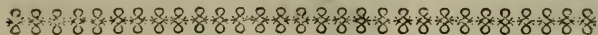
 HE mighty GOD and father of heaven, with the wisdom of his glorious son, through the goodness of the Holy Ghost, that hath been three persons in one godhead, be with us at our beginning, give us grace to govern in our living here, that we may come to his bliss that shall never have an end.



*A PRAYER to be used at the admission of
a brother.*

O Most glorious and eternal God, who art the chief architect of the created universe! grant unto us, thy servants, who have already entered ourselves into this most noble, ancient and honourable fraternity, that we may be solid
and

and thoughtful, and always have a remembrance of those sacred and holy things we have taken on us, and endeavour to instruct and inform each other in secrecy, that nothing may be unlawfully or illegally obtained; and that this person who is now to be made a mason, may be a worthy member, and may he, and all of us, live as men, considering the great end for which thy goodness has created us; and do thou, O God, give us wisdom to contrive in all our doings, strength to support in all difficulties, and beauty to adorn those heavenly mansions where thy honour dwells; and grant, O Lord, that we may agree together in brotherly-love and charity, one towards another; and in all our dealings in the world, do justice to all men, love mercy, and walk humbly with thee, our God; and, at last, may an abundant entrance be administered unto us, into thy kingdom, O great Jehovah. *Now unto the king eternal, immortal, invisible, the only wise God, be kingdom, power, and glory, for ever and ever. Amen.*



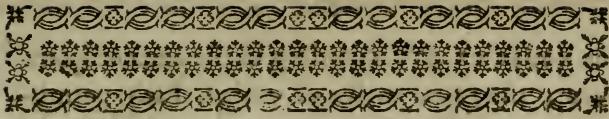
Another P R A Y E R.

MOST holy and glorious Lord God, thou architect of heaven and earth, who art the giver of all good graces: and hath promised
that




that where two or three are gathered together in thy name, thou wilt be in the midst of them: in thy name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings, to give us thy holy spirit, to enlighten our minds with wisdom and understanding, that we may know and serve thee aright, that all our doings may tend to thy glory, and to the salvation of our souls: And we beseech thee, O Lord God, to bless this our present undertaking, and to grant that this our brother may dedicate his life to thy service, and be a true and faithful brother among us: endue him with divine wisdom, that he may, with the secrets of masonry, be able to unfold the mysteries of godliness and christianity.

This we humbly beg in the name, and for the sake of Jesus Christ, our Lord and Saviour. Amen.





P O S T S C R I P T.

   S LAWS, ORDERS and CONSTITUTIONS are *essentially* necessary to the establishment and support of *every* society, without which no *society* can long subsist with any degree of happiness or reputation, the GENERAL laws and regulations of the *most ancient and honourable society of free and accepted masons*, as set forth in the book of constitutions, are invariably to be observed by every *private* lodge, and *every* individual member of the fraternity. But for the better answering the purposes of particular lodges; to cement the union thereof; and to further the good intentions of those brethren, who are disposed to cultivate

the ROYAL CRAFT, according to the ancient splendour; the *grand master* of *masons*, hath permitted, and it hath ever been the *usage* of the lodges to frame to themselves such *bye-laws*, as to the members of each particular lodge shall seem meet, *provided* that the *ancient land marks* are preserved inviolate, and that such *bye-laws* be agreeable to the *general regulations*.

And as it frequently happens that *new* lodges are at a loss for some assistance on these occasions, the following form is offered for that purpose.

B Y E - L A W S, for the regulation
of the Lodge No. known by the
name of of the *most*
ancient and honourable Society of Free and
Accepted Masons, duly constituted the
day of A. L. 5769.
A. D. 1769, first held at

and now held at

Article 1. *Fixed, or lodge nights.*

That the lodge shall assemble on the third *Friday* in every month at seven o'clock in the evening; which shall be deemed general, or public lodge nights: but that the right worshipful master shall have power, as in times past, to convene a *private* lodge as often as he shall find it expedient.

Article

Article 2. *Election and choice of officers.*

That the election of a *master*, as well as a *treasurer* of this lodge, shall be half yearly, to wit, at the public lodges held in *June* and *December*, by a majority of the members present, by ballot. That the master elect, if present, shall on that night of Election, if not, at the next lodge night, appoint the two *wardens* and *secretary*. That the accounts of the treasurer shall be audited on the night of election, or so soon after as conveniently can, by the master and wardens for the time being, or by a committee for that purpose to be appointed; and the ballance appearing to be due thereon, shall be paid by him to the *treasurer elect*, immediately after the accounts are so audited, or at the next public lodge night. That the *tyler* shall be elected by ballot, or holding up of hands of the members present, on every election night, or as often as there shall be occasion, and shall be continued only, during his good behaviour and the pleasure of the lodge.

Article 3. *Payment of Quarteridge.*

That every member of this lodge shall pay to the treasurer for the use of the lodge the annual subscription of eighteen shillings, by quarterly payments, viz. the sum of four shillings and sixpence on the 1st lodge night after *Christmas*,

the 1st. lodge night after *Lady-day*, the 1st. lodge night after *Midsummer*, and on the 1st. lodge night after *Michaelmas*. And if any member shall neglect or refuse to pay the same within three months from every such quarter day, having had notice thereof from the secretary, he shall be expelled as a member and excluded from visiting this lodge, unless good cause be shewn to the master and brethren to induce a forbearance.

Article 4. *Makings.*

That every person desirous of being made a mason in this lodge, shall be recommended and duly proposed by a *member* in an open public lodge; when the brother so proposing him, shall deposit *half a guinea* on account of his fees. And the brother so proposed shall be balloted for the *next* succeeding public lodge night, in which interval proper enquiry may be made into his character, and if on such ballot there shall not appear *two* * black, or negative balls, he shall be initiated and admitted a member on paying to the treasurer the admission fee *one guinea and a half*, together with his subscription in proportion to the time then to come in the current quarter; and also five shillings to
the

* In some lodges *three*, but in general *one* negative excludes.

the use of the grand or public fund of masons for his *admission* and *registering* fees: and if on a ballot he should appear *not* to be admitted, the sum deposited when he was proposed shall be returned to the brother who proposed him. And if he is approved on the ballot, and neglects to attend for admission, *three* lodge nights, his deposit shall in that case be forfeited to the lodge. And if any brother shall be duly proposed and admitted, who hath before been initiated into the first or passed to the second degree, in another regular lodge, he shall pay so much as together with what he hath already advanced for such initiation, or pass, as will amount to the sum of one guinea and a half, provided that no such brother shall be passed or raised for less than half a guinea for each degree besides his fee for registering.

Article 5. *Admission of members.*

That no brother shall be admitted a member of this lodge until he hath visited us once at least, and has been duly proposed by a member in *open* lodge, which done he shall be ballotted for at the next succeeding publick lodge; and unless *three* negatives or black balls appear, shall be admitted on paying five shillings to the fund of the lodge and two shillings and sixpence to the grand fund for registering his name, over and above his proportionable subscription.

Article 6. *Visitors.*

That every visiting brother being a member of a regular lodge, shall pay on every visit 1s. 6d. but if only of the lodge of St. *John* shall pay 2s.

Article 7. *Master and Wardens to attend quarterly communications and committees of charity.*

That the master and wardens, or their representatives shall attend every committee of charity and quarterly communication at the expence of the lodge, and shall give to the fund of charity such sum, and so often, as the lodge shall agree to at the public lodge next preceding every quarterly committee.

Article 8. *Fund and property of the lodge vested in master and wardens in trust for the lodge.*

That the cash or fund as well as the jewels, furniture, and other things belonging to this lodge or society, shall be, and hereby is, vested in and deemed, the property of the master, and wardens for the time being, so that any action or suit that shall happen to be necessary for the preservation or recovery of the same, or any part thereof, or of any of the arrears of quarteridge, may and shall be brought or commenced and prosecuted in *their* names, in trust for the use
and

and benefit of the lodge, and to be paid, applied and disposed of as the majority of the members shall in due form, from time to time, think proper to direct.

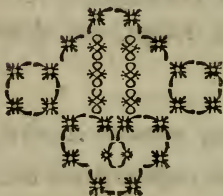
Article 9. *Enacting, abrogating or altering laws.*

That when a motion shall be made for any new law, or the abrogating or altering of any old one, it shall first be handed up in writing to the master, in order to be read and considered by him and the members present; and no new law, abrogation, or alteration of any old one, shall be valid unless the same be entered in the minutes, by the consent of the majority of members present at one public lodge, and duly confirmed at the next.

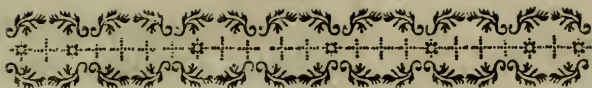
Article 10. *Every member to sign and obey these and the constitutional laws.*

That every member of this lodge shall sign these laws, and shall observe and keep the same, and all such as shall hereafter be enacted agreeable to the 8th article, as well as all the laws, orders and regulations laid down and prescribed in and by the last edition of the book of constitutions of masonry, and such as shall hereafter be made and published by the authority of the grand lodge.

The above laws settled and approved of at a public lodge held the day of are now duly enacted and confirmed at another public lodge, held this Day of A. L. 5769. A. D. 1769. Witness the hands of us the following officers and brethren.



The



From the following, general collection, Lodges may furnish themselves with suitable laws, according to their various circumstances.

Law. 1. *Time of meeting.*



THAT the members of this lodge shall meet every and in each month at the hour of six from *Michaelmas* to *Lady-day*, and at the hour of seven from *Lady-day* to *Michaelmas*. And that every member shall come into the lodge decently cloathed in such attire as is suitable to his rank, quality, and condition in life; always remembring that he can never associate himself with better company than *brothers* and *fellows*.

2. *Opening the lodge.*

When a sufficient number of members shall be assembled, the master, or in his absence, a proper person shall immediately open the lodge and proceed to business. And if the master, either of

the wardens, or other officer of the lodge, who in virtue of his office, is intituled to keep a key or keys, should not attend the lodge in proper time, and neglect to send the same, whereby the business of the lodge shall be retarded, such brother shall forfeit the sum of

3. *Closing the lodge.*

As nothing has a greater tendency to bring the craft into disrepute than keeping late hours on lodge nights; The master shall be acquainted by the S. W. when it is o'clock, and shall immediately proceed to close the lodge; either of them failing herein shall forfeit the sum of and any member who is in the lodge (and not being a traveller or lodger in the house) remaining in the same house after o'clock, shall also forfeit the sum of It is hoped and expected that no member will offend against *this* law, calculated to secure the honour and harmony of the lodge, to prevent uneasiness to our relatives at home, and to preserve the œconomy of our families.

4. *Liquors and supper.*

All liquors drank at supper on lodge nights, shall be charged to the *lodge*, but liquors called for before lodge hours, unless on account of makings, &c. shall not be charged to the *lodge*.

No person shall be permitted to sup in the lodge room during lodge hours.

5. *Admission of masons or members.*

That no person be suffered or admitted to be made a free and accepted mason in this lodge, or if a mason, to be a member thereof, unless well known to one or more members, to be a man of virtuous principles and integrity, and not a bondfman; and such as by their own consent, are desirous to become brethren; it being contrary to our established constitution, to persuade or engage thereto, and it is hereby recommended to every good mason, and particularly to the brethren of this lodge, that they be careful whom they recommend as candidates for masonry, that they may not bring scandal, or disreputation on the craft.

6. *Making, passing and raising.*

No person shall be made a mason in this lodge without first paying into the hands of the treasurer, two guineas; for which, if he *proves* a *worthy* member of our society, He shall be intituled to the *three* degrees without further expence: *But* if any one made a mason in this lodge, shall *afterwards* prove an *unworthy* member of the craft, by treating it disrespectfully either by words or actions; leading an immoral and

scandalous life, such person shall not be intitled to any further degree in this lodge.

And whereas the craft hath suffered greatly in its reputation and happiness by the admission of low and inferior persons, no ways fit to become members of our ancient and honourable institution, whereby men of rank, quality, knowledge and education, are oft deterred from associating with their brethren at their public meetings: It is hoped every brother who is desired to propose any person, will be particularly careful, that he is one in all respects suitable to the venerable society he is to become a member of; one whose temper and disposition may *cement* the *harmony* of the lodge, and whose conduct and circumstances in life, are such as may not tend to diminish the credit of it. When a person is proposed, it shall be mentioned at the bottom of the next summons (which shall issue at least three days before the lodge night,) that each member may be prepared to approve or reject such candidate; also the same practice, and for the same reason, shall be observed with regard to passing or raising a brother.

7. *Who proper to be admitted an honorary member, and when discontinued.*

That no one member of this lodge be admitted an honorary member, unless his avocations frequently

quently call him out of town; or his place of abode be at too great a distance to attend constantly: In either of the above cases it may be dispensed with by a majority of members present; but such an honorary member cannot be chose into any office, speak, vote, or otherwise concern himself with the business of the lodge. Such brother shall be admitted each night on the same terms as the members, and may have the privilege of becoming a member without any further fine, on his being first proposed and balloted for, and negatives not appearing against him upon casting up the same. If a brother shall discontinue himself a member; from the time the message, letter or motion is sent or made, he shall not vote, or otherwise concern himself with the business of the lodge; but if there should happen to be any more lodge nights in the quarter after such motion, he shall have a right to be admitted to the end of the quarter he has paid up to.

8. *Time for re-admission of a member.*

That any member having discontinued himself from this lodge and paid his arrears, may, on application and paying five shillings, be re-admitted, (provided negatives do not appear against him) and any sea-faring member, or one whose business obliges him to leave town, shall be excused paying his quarteridge
from

from the time of his departure till his arrival in *London*, first having signified the same to the lodge, and paid up his arrears.

9. *Election of officers.*

New officers shall be elected on the Lodge-Nights before the Festivals of *St. John* the Baptist and *St. John* the Evangelist, each member having notice for that purpose in his lodge-letter. In the choice of a master, his abilities must be preferred to his seniority. The master, treasurer and secretary, shall be elected by ballot, but no brother shall be elected master who has not served the office of warden, or master, at least one half year, in some regular lodge; and no officer shall be elected to serve a second time against his inclination. The new master shall be invested by the old master in due form, who shall be allowed a charge before he quits the chair. The new master shall then appoint a senior warden*; but, that the master may not have too much authority in this respect, the senior warden shall appoint a junior warden, and they shall be both invested by the master, as well as the treasurer and secretary, in due form. The old treasurer and secretary are then to lay a state of their accounts before the lodge, which, if approved of by the majority,

* This is *rarely* the practice, most masters appointing *both* wardens; and also the secretary.

shall

shall be deemed a regular passing of their accounts. The master shall be allowed two shillings and sixpence when he attends the committee of charity for this lodge, and five shillings when he attends with the wardens at a quarterly communication.

10. *Stewards appointed and their duty.*

That the master do on the night of his election, appoint two discreet brethren, to act as stewards of the lodge, who shall attend constantly, except when hindered by illness or urgent business; in which case, the master shall appoint whom he thinks proper to supply their place, *pro tempore*; they shall continue in their office till the next election night. Their business shall be to see that the visitors are properly accommodated; that the tables be properly supplied, and to keep an account of the same, which they shall compare with the house bill at the closing of the lodge. If any brother shall order in any wine, &c. after the stewards have closed their accounts, what is so ordered, shall be at the said brother's own cost and charge.

11. *Laws when to be read.*

That upon every election night the master shall cause these laws to be read to the lodge, immediately before they proceed to the ballot for a new master.

12. *Balloting.*

No member shall be permitted to ballot in any matter relating to this lodge until he has paid his full quarter-ridge up to the next quarter-day in which such ballot is to be made; and, in all ballots, the master of the *lodge* shall be entitled to a casting vote upon an equality of numbers.

13. *Not to discover a person rejected.*

That when any brother is proposed to become a member, or any person to be made a mason, if it appear upon casting up the ballot, that they are rejected, no member, or visiting brother shall discover, by any means whatsoever, who those members were that opposed his election, under the penalty of such brother's being forever expelled the lodge, (if a member,) and, if a visiting brother, of his being never more admitted as a visitor, or becoming a member; and immediately after a negative passes on any persons being proposed, the master shall cause this law to be read, that no brother present may plead ignorance.

14. *Debates, complaints, questions, &c. to be addressed to the chair.*

That in all debates concerning the affairs of this lodge, complaints made, or questions that
may

may arise, every brother shall stand up while he speaks, and address himself to the master in the chair; if more than one brother shall stand up at one time to speak, the master shall order the *first* who stood up to proceed, and the rest shall immediately sit down and be silent, till such brother has done speaking; and that no member be allowed to speak twice on one subject, unless to explain himself, and the master shall think it expedient.

15. *Penalty for speaking disrespectfully of the lodge,
&c.*

That any brother who is known to have spoken disrespectfully of the society in general, or this lodge in particular, shall not be admitted a member, or as a visitor, until he has made such concession as may be thought satisfactory.

16. *Penalty for breaking the laws.*

That if a brother break any of these rules and orders, the master, with the majority of the brethren (if they think fit) shall lay a fine, not exceeding five shillings on the brother so offending: which fine, as well as all others, shall go to the fund of the lodge; and the brother refusing to pay such fine, shall for ever be excluded this lodge.

17. *Landlord detaining letters.*

That the landlord of the house (where this lodge is held) shall immediately, upon the receipt of any letter or message left with him for the right worshipful master, forward it to him; and upon his neglect or refusal, shall forfeit to this lodge the sum of five shillings.

18. *Landlords.*

Great inconveniences having arisen to lodges, by landlords being the proprietors of the furniture, &c. no landlord, or master of the house where this lodge shall be held, shall be permitted to have any other share in the furniture, &c. of the lodge than as an individual member; according to the direction of the grand lodge.

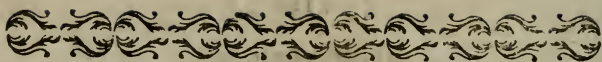
19. *Disguised in liquor, swearing, &c. the penalties.*

That no brother do presume to swear, come into the lodge intoxicated, or on any account call for wine or other liquors, but address himself to the stewards or wardens, who, if they think it necessary, will give their orders accordingly. That all brethren do behave themselves with decency to each other, and, with respect to the master in the chair and presiding officers; and in case of default in either of these particulars, the brother so offending shall forfeit the sum of two shillings and sixpence to the fund of the lodge.

20. *Presents.*

That all presents made to this lodge be entered in the lodge book, with the brother's name from whom such benevolence flowed, in token of his esteem for masonry in general, and this lodge in particular; and also that the master, for the time being, or his secretary, shall take care to enter the same accordingly.



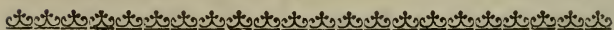


SOLOMON'S TEMPLE :

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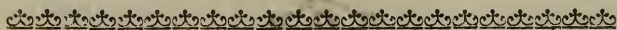
O R A T O R I O .

As it was performed at the Philharmonic Room, in *Dublin*, for the benefit of sick and distressed FREE-MASONS.



The Words by Mr. JAMES EYRE WEEKS.

The Music composed by Mr. RICHARD BROADWAY, Organist of *St. Patrick's* Cathedral.



SOLOMON, the Grand Master.

HIGH PRIEST.

HIRAM, the Workman.

URIEL, Angel of the Sun.

SHEBA, Queen of the South.

CHORUS of Priests and Nobles.

SOLOMON.

RECITATIVE.

COnven'd we're met—chief oracle of heav'n,
To whom the sacred mysteries are giv'n,
We're met to bid a splendid fabrick rise,
Worthy the mighty ruler of the skies.

HIGH

H I G H P R I E S T .

And lo! where Uriel, angel of the Sun.
Arrives to see the mighty business done.

A I R .

Behold he comes upon the wings of light,
And with his sunny vestment cheers the fight.

U R I E L .

R E C I T A T I V E .

The Lord supreme, grand master of the skies!
Who bid Creation from a chaos rise,
The rules of architecture first engrav'd
On Adam's Heart.

CHORUS of the Priests and Nobles.

To heavens high Architect all praise,
All gratitude be giv'n,
Who deign'd the human soul to raise,
By Secrets sprung from heav'n.

S O L O M O N .

R E C I T A T I V E .

Adam, well vers'd in arts,
Gave to his sons the Plumb and Line;
By Masonry, sage Tubal Cain
To the deep Organ tun'd the Strain.

A I R .

And while he swell'd the melting Note,
On high the silver concerts float.

HIGH PRIEST.

RECITATIVE, accompany'd.

Upon the surface of the Waves,
(When God a mighty deluge pours)
Noah a chosen remnant saves,
And laid the ark's stupendous Floors.

U R I E L.

A I R.

Hark from on high the mason Word
“ David my fervant, shall not build :
“ A lodge for heaven's all Sov'reign Lord;
“ Since blood and War have stain'd his shield
“ That for the Deputy, his Son,
“ We have reserv'd—Prince Solomon. *Da Capo.*

CHORUS for Priests and Nobles.

Sound great JEHOVAH's praise!
Who bid young Solomon the temple raise.

S O L O M O N.

RECITATIVE.

So grand a Structure shall we raise,
That men shall wonder ! Angels gaze !
By art Divine it shall be rear'd,
Nor shall the hammer's noise be heard.

C H O R U S.

Sound great JEHOVAH's praise !
Who bid king SOLOMON the temple raise.

U R I E L.

U R I E L.

R E C I T A T I V E.

To plan the mighty dome,
HIRAM, the master-mason's come.

U R I E L.

A I R.

We know thee, by thy apron white,
An architect to be.
We know thee, by thy trowel bright,
Well skill'd in masonry.
We know thee, by thy jewel's blaze,
Thy manly walk and air.
Instructed, thou the lodge shalt raise;
Let all for work prepare.

H I R A M.

A I R.

Not like Babel's haughty building,
Shall our greater lodge be fram'd;
That to hideous jargon yielding,
Justly was a Babel nam'd;
There Confusion, all o'er-bearing,
Neither sign, nor word they knew,
We, our work with order squaring,
Each Proportion shall be true.

S O L O M O N.

R E C I T A T I V E.

Cedars, which since creation grew,
Fall of themselves to grace the dome;
All Lebanon, as if she knew
The great Occasion—lo, is come!

U R I E L.

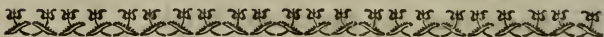
URIEL.

AIR.

Behold, my brethren of the sky,
The Work begins, worthy an angel's Eye.

CHORUS of Priests and Nobles.

Be present all ye heavenly host,
The work begins—The LORD defrays the Cost!



A C T II.

MESSENGER.

RECITATIVE.

BEHOLD, attended by a num'rous train,
Queen of the south, fair *Sheba*, greets thy reign!
In admiration of thy wisdom, she,
Comes to present the bended knee.

SOLOMON TO HIRAM,

RECITATIVE.

Receive her with a fair salute;
Such as with majesty may suit.

HIRAM.

AIR.

When allegiance bids obey,
We with pleasure own its sway.

Enter SHEBA attended.

Obedient to superior greatness, see,
Our scepter hails thy mightier Majesty.

Thus

Thus PHEBE, Queen of shade and night,
 Owing the sun's superior rays,
 With feebler glory, lesser light
 Attends the triumph of his blaze.
 Oh, all-excelling prince, receive
 The tribute due to such a king!
 Not the gift, but will, believe!
 Take the heart, not what we bring. *D. C.*

S O L O M O N.

R E C I T A T I V E.

Let measures softly sweet
 Illustrious SHEBA's presence greet.

S O L O M O N.

A I R.

Tune to the lute and string the lyre,
 Equal to the fair we sing!
 Who can see and not admire
 SHEBA, consort for a king!
 Enlivening wit and beauty join,
 Melting sense and graceful air,
 Here united powers combine
 To make her brightest of the fair. *D. C.*

S O L O M O N.

R E C I T A T I V E.

Hiram, our brother and our friend,
 Do thou the queen with me attend.

G g

SCENE

S C E N E II. *A view of the temple.*

H I G H P R I E S T.

R E C I T A T I V E.

Sacred to heaven behold the dome appears ;
 Lo, what august solemnity it wears ;
 Angels themselves have deign'd to deck the frame,
 And beauteous SHEBA shall report its fame.

A I R.

When the queen of the south shall return
 To the climes which acknowledge her sway,
 Where the sun's warmer beams fiercely burn,
 The princess with transport shall say,
 Well worthy my journey, I've seen
 A monarch both graceful and wise,
 Deserving the love of a queen ;
 And a Tèmples well worthy the skies. *D. C.*

C H O R U S.

Open ye gates, receive a queen who shares
 With equal sense your happiness and cares.

H I R A M.

R E C I T A T I V E.

Of riches much, but more of wisdom, see,
 Proportion'd workmanship and masonry.

H I R A M.

A I R.

Oh charming SHEBA, there behold,
 What massy stores of burnish'd gold,
 Yet richer is our art ;

Not

Not all the orient gems, that shine,
 Nor treasures of rich Ophir's mine,
 Excel the mason's heart;
 True to the fair, he honours more,
 Than glitt'ring gems or brightest ore,
 The plighted pledge of love;
 To ev'ry tie of honour bound,
 In love and friendship constant found,
 And favour'd from above.

S O L O M O N and S H E B A.

D U E T.

SHEBA. { One gem beyond the rest I see,
 { And charming SOLOMON is he.

SOLOMON. { One gem beyond the rest I see,
 { Fairest of fair-ones, thou art she.

SHEBA. Oh thou surpassing all men wise;

SOLOMON. And thine excelling womens eyes.

H I R A M.

R E C I T A T I V E.

Wisdom and beauty both combine
 Our art to raise, our hearts to join.

C H O R U S.

Give to MASONRY the prize,
 Where the fairest chuse the wise:
 Beauty still should wisdom love;
 Beauty and order reign above.



Some of the usual FREE-MASONS SONGS.

The Masters Song, by Dr. ANDERSON.

In the first Book it is in 5 Parts, comprehending the History of Masonry; but being too long, the 3d Part is only printed here.

I.

WE sing of MASONS ancient fame!
Lo, *eighty thousand* craftsmen rise
Under the MASTERS of great Name,
More than *three thousand* just and wise,
Employ'd by SOLOMON the SIRE,
And gen'ral MASTER *mason* too,
As HIRAM was in stately Tyre,
Like *Salem* built by *masons* true.

2.

The royal art was then *divine*,
The *craftsmen* counsell'd from above,
The *temple* was the GRAND DESIGN,
The wond'ring world did all approve.
Ingenious men from every place
Came to survey the glorious *pile*;
And when return'd, began to trace
And imitate its *lofty stile*.

3.

At length the *Grecians* came to know,
Geometry, and learn'd the *art*
 PYTHAGORAS was rais'd to shôw,
 And glorious EUCLID to impart :
 Great ARCHIMEDES too appear'd,
 And *Carthaginian* masters bright ;
 Till *Roman* citizens uprear'd
 The *art*, with wisdom and delight.

4.

But when proud *Asia* they had quell'd,
 And *Greece* and *Egypt* overcome,
 In architecture they excell'd,
 And brought the learning all to *Rome* :
 Where wise VITRUVIUS *Warden* prime,
 Of architects the *art* improv'd
 In great AUGUSTUS' peaceful time,
 When *arts* and *artists* were below'd.

5.

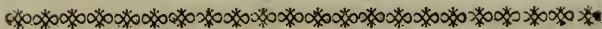
They brought the knowledge from the *east*,
 And as they made the nations yield,
 They spread it thro' the *north* and *west*,
 And taught the world the art to build.
 Witness their *citadels* and *tow'rs*,
 To fortify their legions fine,
 Their *temples*, *palaces* and *bow'rs*
 That spoke the masons GRAND DESIGN.

Thus mighty *eastern* kings and some
 Of ABRAM's race, and monarchs good
 Of *Egypt, Syria, Greece, and Rome,*
 True ARCHITECTURE understood.
 No wonder then if *masons* join
 To celebrate those MASON-KINGS,
 With solemn note and flowing wine,
 Whilst every brother jointly sings.

C H O R U S.

Who can unfold the *royal art,*
 Or shew its *secrets* in a song?
 They're safely kept in *mason's* heart,
 And to the ancient *lodge* belong!

To the KING and the CRAFT.

II. *The Warden's Song, by the same Author.*

In the first Book it was of 13 verses, too long: But the last verse and chorus is thought enough to be sung.

FROM henceforth ever sing,
 The *craftsman* and the *king,*
 With poetry and musick sweet
 Resound their harmony compleat,

And

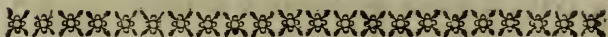
And with *geometry* in skilful Hand
 Due homage pay,
 Without delay,

To noble BEAUFORT now our *master grand*.
 He rules the freeborn *sons of art*
 By love and friendship, hand and heart.

CHORUS of the *Wardens Song*.

Who can rehearse the praise
 In soft poetick lays,
 Or solid prose, of *masons true*,
 Whose art transcends the common view?
 Their *secrets* ne'er to strangers yet expos'd,
 Preserv'd shall be
 By *masons free*,
 And only to the *ancient lodge* disclos'd;
 Because they're kept in *masons heart*
 By brethren of the *royal art*.

To the *grand master*.



III. The FELLOW CRAFT's *Song*,
 By brother CHARLES DE LA FAY, Esq;

I.

HAIL *masonry*! thou *craft* divine!
 Glory of earth! from heaven reveal'd!
 Which doth with *jewels* precious shine,
 From all but *masons* eyes conceal'd.

CHORUS.

Tby praises due who can rehearse,
In nervous prose or flowing verse?

2.

As men from brutes distinguish'd are,
 A *mason* other men excels ;
 For what's in knowledge choice and rare
 But in his breast securely dwells ?

C H O R U S.

*His silent breast and faithful heart
 Preserve the secrets of the art.*

3.

From scorching heat and piercing cold,
 From beasts whose roar the forest rends,
 From th' assaults of warriors bold
 The *masons art* mankind defends.

C H O R U S.

*Be to this art due honour paid,
 From which mankind receives such aid.*

4.

Ensigns of state that feed our pride,
 Distinctions troublesome and vain,
 By *masons true* are laid aside,
 Arts *freeborn sons* such toys disdain.

C H O R U S.

*Innobled by the name they bear,
 Distinguish'd by the badge they wear.*

5.

Sweet *fellowship* from envy free,
 Friendly converse of *brotherhood*
 The *lodge's* lasting *cement* be,
 Which has for ages firmly stood.

CHORUS.

C H O R U S.

*A lodge thus built for ages past
Has lasted, and shall ever last.*

6.

Then in our *songs* be justice done
To those who have inrich'd the *art*,
From ADAM to great BEAUFORT down,
And let each brother bear a part.

C H O R U S.

*Let noble masons healths go round,
Their praise in lofty lodge resound.*

To the deputy Grand Master and Grand Wardens.



IV. *The enter'd 'PRENTICE's Song,*
By brother MATTHEW BIRKHEAD, deceased.

To be sung after grave business is over.

COME let us prepare,
We brothers that are,
Assembled on merry occasion ;
Let's drink, laugh and sing,
Our wine has a spring,
Here's an health to an *accepted mason*.

All charged.

The world is in pain
Our secrets to gain,
And still let them wonder and gaze on ;
Till they're shewn the light,
They'll ne'er know the right
Word or sign of an *accepted mason*.

H h

'Tis

'Tis *this* and 'tis *that*,
 They cannot tell *what*,
 Why so many great men of the nation,
 Should aprons put on
 To make themselves one,
 With a *free* and an *accepted mason*.

Great kings, dukes and lords
 Have laid by their swords,
 Our myst'ry to put a good grace on,
 And ne're been asham'd
 To hear themselves nam'd
 With a *free* and an *accepted mason*.

Antiquity's pride
 We have on our side,
 And it maketh men just in their station;
 There's nought but what's good
 To be understood
 By a *free* and an *accepted mason*.

We're true and sincere
 And just to the *fair* ;
 They'll trust us on any occasion :
 No mortal can more
 The ladies adore,
 Than a *free* and an *accepted mason*.

Then join hand in hand,
 By each brother firm stand,
 Let's be merry and put a bright face on :
 What mortal can boast
 So noble a toast,
 As a *free* and an *accepted mason* ?

CHORUS.

C H O R U S.

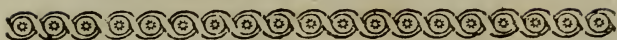
No mortal can boast

So noble a toast,

As a free and an accepted mason.

Thrice repeated in due form.

To all the *fraternity* round the *globe*.



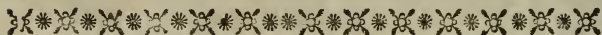
V. *The deputy GRAND MASTER's Song.*

N. B. *Every two last lines of each verse is the Chorus.*

ON, on, my dear *brethren*, pursue your great
lecture,
 And refine on the rules of old *architecture* :
 High honour to *masons* the *craft* daily brings,
 To those brothers of *princes* and fellows of *kings*.
 We drove the rude *Vandals* and *Goths* off the Stage
 Reviving the *art* of *Augustus*' fam'd age;
 And *Vespasian* destroy'd the *vast temple* in vain,
 Since so many now rise in great *Beaufort*'s mild reign.
 The noble *five orders* compos'd with such art,
 Will amaze the fixt eye, and engage the whole heart:
Proportion's sweet harmony gracing the whole,
 Gives our *work*, like the glorious *creation*, a soul.
 Then *master* and *brethren*, preserve your great name
 This *lodge* so majestick will purchase you fame ;
 Rever'd it shall stand till *all nature* expire,
 And it's glories ne'er fade till the *world* is on fire.
 See, see, behold here, what rewards all our toil,
 Inspires our genius and bids labour smile :

To our noble grand master let a bumper be crown'd,
To all masons a bumper, so let it go round.

Again, my lov'd brethren, again let it pass,
Our ancient firm union cements with the glass;
And all the contention 'mongst masons shall be,
Who better can work, or who better agree.



VI. *The Grand Warden's Song.* By Bro. Oates.

LET *masonry* be now my theme,
Thro'out the globe to spread its fame,
And eternize each worthy brother's name.

Your praise shall to the skies resound,
In lasting happiness abound,

And with sweet *union* all your noble } Repeat
deeds be crown'd. } this line.

C H O R U S.

Sing then, my muse, to mason's glory,
Your names are so rever'd in story,
That all th' admiring world do now adore ye!

Let harmony divine inspire
Your souls with love and gen'rous fire,
To copy well wise SOLOMON your fire.
Knowledge sublime shall fill each heart,
The rules of g'ometry t' impart,

While wisdom, strength and beauty } Repeat
crown the glorious art. } this line.

Chorus. *Sing then, my Muse, &c.*

All charged.

Let noble BEAUFORT's health go round,
 In swelling cups all cares be drown'd,
 And hearts united 'mongst the *craft* be found.
 May everlasting scenes of joy,
 His peaceful hours of bliss employ,
 Which time's all-conquering hand shall
 ne'er, shall ne'er destroy, } Repeat
this line.

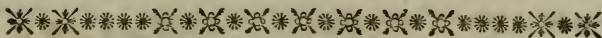
Chorus. *Sing then, my muse, &c.*

My Brethren, thus all cares resign,
 Your hearts let glow with thoughts divine,
 And veneration shew to SOLOMON's *shrine*.

Our annual tribute thus we'll pay
 That late posterity shall say,
 We've crown'd with joy this glorious, *hap-*
py, happy day, } All Sing.

C H O R U S.

*Sing then, my muse, to masons glory,
 Your names are so rever'd in story,
 That all the admiring world do now adore ye.
 To all the noble LORDS that have been grandmasters.*



VII. *The Treasurer's Song.*

N. B. The two last lines of each verse is a *Chorus*.

GRANT me, kind heaven, what I request,
 In *masonry* let me be blest,
 Direct me to that happy place
 Where *friendship* smiles in every face ;

Where

Where *freedom* and sweet *innocence*
 Enlarge the mind and chear the sense.

Where scepter'd *reason* from her throne
 Surveys the *lodge*, and makes us one ;
 And *harmony*'s delightful fway
 For ever sheds ambrosial day ;

Where we blest *Eden*'s pleasure taste,
 Whilst balmy joys are our repast.

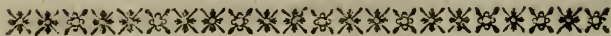
No *prying eye* can view us here,
 No *fool* or *knave* disturb our chear ;
 Our well-form'd *laws* set mankind free,
 And give relief to *mifery* :

The *poor* opprefs'd with woe and grief,
 Gain from our bounteous hands *relief*.

Our *ledge* the social *virtues* grace,
 And *wisdom*'s rules we fondly trace ;
 Whole *nature*, open to our view,
 Points out the paths we should purfue.

Let us fubfift in lafting peace,
 And may our happinefs increafe.

To all *charitable* mafons.



VIII. *The Sword-bearer's Song.*

N. B. The laft two lines of each verfe is the Chorus.

TO all who *masonry* defpife
 This counfel I beftow :
 Don't ridicule, if you are wife,
 A *secret* you don't know.

Your-

Yourselfes you banter, but not it,
 You shew your *spleen*, but not your *wit*.

With a Fa, la, la, la, la.

Inspiring *virtue* by our rules,
 And in ourselfes secure,
 We have compassion for those fools,
 Who think our *acts* impure :
 We know from *ignorance* proceeds
 Such mean opinion of our *deeds*.

With a Fa, &c.

If *union* and *sincerity*

Have a pretence to please,
 We *brothers* of *free-masonry*
 Lay justly claim to these .
 To *state-disputes* we ne'er give birth,
 Our motto *friendship* is, and *mirth*.

With a Fa, &c.

Then let us laugh, since we've impos'd
 On those who make a pother,
 And cry, the *secret* is disclos'd
 By some false-hearted brother :
 The *mighty secret's* gain'd, they boast,
 From *post-boy* and from *flying-post*.

With a Fa, -la, la, la, la.

To all *masters* and *wardens* of regular *lodges*.



IX. An ODE to the *Free-masons*.

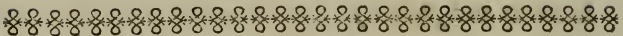
N. B. The two last lines of each verse is the *Chorus*.

BY *masons art* th' aspiring domes
 In stately *columns* shall arise :
 All climates are their native homes,
 Their learned actions reach the skies.

Heroes and *kings* revere their name,
While *poets* sing their lasting fame.

Great, noble, gen'rous, good and brave,
Are titles they most justly claim ;
Their *deeds* shall live beyond the grave,
Which those unborn shall loud proclaim.
Time shall their glorious acts enrol,
While love and friendship charm the soul.

To the lasting *honour* of *free masons*.



X. *An Ode to Masonry, by brother J. BANCKS.*

N. B. The two last lines of each verse is the *Chorus*.

GENIUS of *masonry* descend,
In mystick numbers while we sing ;
Enlarge our souls, the *craft* defend,
And hither all thy influence bring.
With social thoughts our bosoms fill,
And give thy turn to every will.

While yet *Batarvia's* wealthy *pow'rs*
Neglect thy beauties to explore ;
And winding *Seine*, adorn'd with tow'rs,
Laments thee wand'ring from his shore ;
Here spread thy wings, and glad these isles,
Where *arts* reside, and *freedom* smiles.

Behold the *lodge* rise into view,
The work of *industry* and *art* ;
'Tis grand, and regular, and true,
For so is each good *mason's* heart.
Friendship cements it from the ground,
And *secrecy* shall fence it round.

A stately *dome* o'erlooks our *east*,
 Like orient *Phæbus* in the morn;
 And *two tall pillars* in the *west*
 At once support us and adorn.
 Upholden thus the *structure* stands,
 Untouch'd by sacrilegious hands.

For *concord* form'd, our souls agree,
 Nor fate this *union* shall destroy:
 Our toils and sports alike are free,
 And all is harmony and joy.
 So SALEM'S *temple* rose by rule,
 Without the noise of noxious tool.

As when AMPHION tun'd his song,
 Ev'n rugged rocks the music knew;
 Smooth'd into form, they glide along,
 And to a THEBES the *desart* grew:
 So at the sound of HIRAM'S *voice*
 We rise, we join, and we rejoice.

Then may our vows to *virtue* move,
 To *virtue* own'd in all her parts:
 Come *candour*, *innocence* and *love*,
 Come and possess our faithful hearts:
Mercy, who feeds the hungry *poor*,
 And *silence*, guardian of the door.

And thou ASTRÆA (tho' from earth,
 When men on men began to prey,
 Thou fled'st to claim celestial birth)
 Down from *Olympus* wing thy way;
 And mindful of thy ancient seat.
 Be present still where *masons* meet.

Immortal science too be near,
 (We own thy empire o'er the mind)
 Drefs'd in thy radiant robes appear,
 With all thy beauties train behind;
Invention young and blooming there,
 Here *geometry* with *rule* and *square*.

In *Egypt's* *fabrick* * learning dwelt,
 And *Roman* breasts could virtue hide:
 But *vulcan's* rage the building felt,
 And *BRUTUS*, last of *Romans*, dy'd:
 Since when, dispers'd the *sisters* rove,
 Or fill paternal thrones above.

But lost to half of human race,
 With us the *virtues* shall revive;
 And driv'n no more from place to place,
 Here *science* shall be kept alive:
 And manly *taste*, the child of *sense*,
 Shall banish vice and dulness hence.

United thus, and for these ends,
 Let *scorn* deride, and *envy* rail;
 From age to age the *craft* descends,
 And what we build shall never fail:
 Nor shall the world our works survey;
 But every brother keep the key!

* The *Ptolemæan* library.

A TRANSLATION of the Latin, in the description of the Lanquetting hall of the Lodge at Marseilles; for the benefit of such of my readers as are unacquainted with that tongue.

The MASONS at *Marseilles* have erected this monument of their affection to their most beloved king.

Fidelity to God, our king and country.

Prudence.

Charity.

Fortitude.

Fidelity.

Pardon.

Filial debt.

Patience.

Paternal love.

Humility.

Obedience.

Friendship.

Alms-giving.

Piety.

Hospitality.

Here virtue, wisdom, beauty fixed their seat,
Love joins their hearts, and piety the tie.
Here peace we give, and here by turns receive,
One equal law of high and low the lot.

The master, vice-master, and whole body of the masons of *Marseilles* have erected these different examples of the virtues and monuments of fraternal liberality, proposed to the imitation of their brethren; to the honour of the supreme architect of the whole world; in the year of light 5765.

F I N I S.

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